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Catholic educational review

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The Catholic Educational Review

JANUARY, 1919

THE UNIVERSITY OF LOUVAIN.¹

No incident in this present dreadful war which is devastating a large part of Europe has so gone to the heart of the Catholic world, and especially the learned part of it, as the destruction of Louvain. Here was a quiet university city, open and undefended, whose ways were peace, with ancient buildings of such beauty and historic associations that they had been spared through the wars of century after century, which was reduced to ruins and ashes in forty-eight hours.

It was the home of what had been, till the foundation of the Catholic University of America at Washington, the only purely Catholic University in the world—a center of learning which irradiated all Belgium with its light and influence, and through the students who came to it from other countries shed far-flung beams to the uttermost ends of the earth.

If asked why this destruction was wreaked we can only say that the reason alleged by the German invaders of Belgium is that the townspeople had fired on their soldiers. We must suppose, then, from this that the town and university were razed as an act of reprisal, though one cannot but have an uneasy feeling that the punishment was in dreadful excess of the crime alleged. Against this the Belgian Minister of Foreign Affairs has officially declared that the townspeople and the

¹The article was written for the Review in May, 1915, but the whole world was so absorbed in the struggle then going on and in the rapid succession of the terrible events of the war that it was deemed wiser to hold it for calmer times. Today reconstruction of the devastated areas, in France and Belgium particularly, is receiving earnest attention from the nations assembled in Paris to map out the future of the world. Educators everywhere will now interest themselves in the restoration of Belgian schools and particularly in the rehabilitation of its great University.—EDITOR.

police had been disarmed a week before and that the German Commander-in-Chief would listen to no protests and made no inquiry into the facts. The order for destruction was given; the townspeople were ordered to leave and were sent to destinations unknown. What followed is thus officially described: "Soldiers furnished with bombs set fire to all parts of the town. The splendid church of St. Pierre, the University buildings, the Library and the scientific establishment were delivered to the flames. Several notable citizens were shot. A town of 45,000 inhabitants, the intellectual metropolis of the Low Countries since the fifteenth centuries, is now no more than a heap of ashes."

Fuit Ilium! With its church and schools, its library and laboratories burned and in ruins, with its students and professors dispersed, this ancient University of Louvain is no more. A great light has been quenched in Christendom; and that when peace shall once more reign it will be relit does not make the present loss any the less great or keen. An academic life almost unbroken for five hundred years has closed and gone down in blood and ashes. Please God, a new and more glorious era will soon open for the old University; but whilst for the dawn of that we wait in hope, we may well go back upon the past and as students survey how this great Christian school arose and developed from small beginnings till last year it stood forth with the honors of a world-wide reputation thick upon it.

The town of Louvain has nothing in its early history to indicate with what its later greatness would be associated. Like many of our modern cities, its early character was quite other than that which it took on later, the earlier being either a preparation for that which came afterwards, or replaced on its going by the later. Its beginnings were military—a Frankish settlement and a Norman camp, where the Norsemen may, in modern parlance, be said to have entrenched themselves early in the nineties of the ninth century and where they were defeated by Arnulf of Bavaria. The place which stood by the still waters of the Dyle in a forest clearing was known as Lovon or Loven, "loo" meaning wood or lea, and "ven" meaning marsh or fen, thus corresponding etymologically very closely with "lea-fen," which is not far from its modern Belgian

name of Louvain. In spite of the defeat, something remained of the old Norse camp, the *castrum Lovanium*, which, by the middle of the eleventh century, had become the feudal castle of the Dukes of Brabant, in which capacity it served early in the fourteenth century as a winter residence for Edward III of England. The old church of St. Peter, on the site of which, till August last, the great church of St. Pierre stood, had been built early in the eleventh century by Lambert the Bearded, and round it a population of "homines Sancti Petri," Pietersmans or Petermen, had sprung up.

The people prospered and gradually accumulated privileges and rights and developed a flourishing trade. With their growing prosperity they became more and more jealous of their customs and franchises, which they sought to safeguard by repeated recognition on the part of their rulers. Thus, on his arrival in Louvain in 1356, Duke Wenceslaus was required to swear in the Hotel de Ville in presence of the representatives of the people that he would respect their rights and privileges, a ceremony which was called the "Joyeuse Entrée," and was repeated on the accession of his successors, much in the same way as in England new sovereigns were called upon to give a solemn confirmation of Magna Carta.

Meanwhile, the importance of the town had been developing. A market had grown up in the twelfth century; considerable trade was done with Cologne and Bruges; and the addition of the fortifications rendered necessary by its growing wealth and position raised it to the status of an "oppidum" or fortified town. By immigration and acquired wealth some of its families grew to patrician rank; whilst on their own side, following the trend of the time, the workers formed themselves into trade guilds. Between these two sections, each anxious for their own security and its protection, quarrels and feuds broke out. The struggle was a long one but it ended in the massacre of seventy patricians at the town hall on December 16, 1378. Thenceforth the city seemed doomed. Its citizens could no longer maintain their resistance to Duke Wenceslaus. After 1381 the decline was serious. The weavers sought fresh homes in Holland and England, and the reigning family departed, an act which prepared the way for the rise of Brussels as the capital of Belgium.

But though its great halls were now unpeopled with manufacturers and weavers, the end of the town was not yet. Its first epoch of importance and prosperity as a military and commercial center and the home of the Government had closed; but early in the fifteenth century a new era was opened by the act of Duke John IV. A patron of learning, he sought to utilize the deserted Halles as a school for scholars who might resort to it not merely from the town itself but from a distance and even from other countries. The town was thus flung into the current of the great medieval university movement. The school being one for universal resort, it was what was then known as a *studium generale*. To raise it to the status of a university was no long step. Some universities of more ancient date had gradually grown from largely attended schools through the efforts of their guild of scholars, as at Bologna, or of their guilds of masters, as at Paris and Oxford, and had then received their charter of confirmation rather than of erection from Pope or King. Others, again, began with such a charter of constitution, and of this sort was the *studium* of Duke John IV at Louvain, by a Bull of Pope Martin V of the year 1425. The object of the erection of the University was partly, as often happened in Italy, to arrest the decline of the prosperity of the town. At first there was no provision for a Faculty of Theology, but this was supplied in 1431 by the next Pope, Eugenius IV. The University was actually opened in 1425 and its founder, Duke John, was greatly assisted in the promotion of his beneficial scheme by his Councillor Engelbert, Count of Nassau. The Provost of the Church of St. Peter was appointed its Chancellor, and the Rector was given full criminal and civil jurisdiction over the scholars, a condition insisted upon by the Pope before giving the Bull of erection. The object of this was, doubtless, to save possible future wrangling between the University and the local authorities. Three Apostolic Conservators were named in the Archbishop of Trèves, the Abbot of Tongerlo and the Dean of St. Peter's Church. In its constitution the University resembled that of Paris but with some modifications introduced from the earlier German universities. Seats in the governing body were allotted to all the Masters; only the Faculty of Arts was divided into Nations—Brabant, Walloon, Flanders, Holland—with a

proctor for each; the Rector was chosen from each of the Faculties in turn; and the voting in Congregation was by Faculties. The teaching was, it would seem, at first left open to any Regents who came to lecture; then in 1446, the Arts teaching was confined to four Paedagogia, that in Ethics and Rhetoric, however, being reserved to university professors, who, with those in the Superior Faculties, were provided for by being nominated to stalls in St. Peter's Church and the parish churches of the town, the patronage being vested in the Burgomaster and Consuls. For its home the University was given in 1430 the old Cloth Hall, which was destroyed by the Germans in August last.

Within the next seventy years the great Colleges within the University were established by a succession of generous benefactors. There was the College of the Holy Ghost for students in Theology, founded in 1442 by a Flemish Knight, Louis de Rycke; the College of St. Ivo for Law, by Robert Van den Poele, a Doctor of Laws, in 1434; the College of St. Donatien, by Dr. Antonius Hanneron in 1488. In 1496 Henry de Houterle established and endowed the Confraternity of the "Innocent Boys of St. Peter"; whilst about the same time the famous Jean Standonck, who had established the College of Montaign at Paris, erected a "Domus Pauperum" which was organized on similarly rigid and ascetic principles. Then there was the College of Malines, founded by a Theologian, Arnold Trot, in 1500 for artists; and by this time the four Paedagogia mentioned above had received a number of small endowments. But there was another college which became more famous than any of these, the "Collegium Trilingue" or College of the Three Languages, for the foundation of which, about 1517, the year in which Sir Thomas More's *Utopia* was published in Louvain, Jerome de Busleiden bequeathed his whole estate. The three languages were Greek, Latin and Hebrew; and so this college, with the eminent professors and the many students it attracted, "confirmed," as Mr. Rashdall, the historian of the Medieval Universities, says, "the position which Louvain had already won as one of the earliest and for a time by far the most famous home of the New Learning in Europe."

Here, however, we must enter a caveat in regard to this

statement. The "New Learning" was not the revived study of the ancient classics, but rather what we should now call the "New Theology," made in Germany by Luther and others; and it would certainly be unhistorical to say that the University of Louvain was a home of Protestant heresy. Upon that point the evidence is clear. As Mr. Marshall says, with a tinge of bitterness, on a later page: "the intolerant Realism which prevailed in the University prepared it for its rôle as the chief stronghold of anti-reformation learning later in the sixteenth century." Similar testimony is borne by Sir A. W. Ward in the Cambridge Modern History planned by Lord Acton: "The part which she was long to play in the intellectual culture of the country was determined by the identification of her interests with those of Church and Clergy—especially in consequence of the influence exercised by the monastic orders, Louvain's academical character was even more conservative than that of Cologne." Motley's denunciations of the University do but corroborate the evidence already given: he describes it as "reeking with pedantry," which was seen when Luther printed his denunciations of Rome. "Louvain doctors," said Motley, "denounce, Louvain hangmen burn the bitter blasphemous books."

It is noteworthy, too, that Louvain quickly won so high a position as a place of learning and education that its reputation may, without exaggeration, be described as European. This was partly due to the famous men who lectured there, or were otherwise connected with the University—men like Pope Adrian VI, Erasmus, Busleiden, Vives and others. But even more, perhaps, was it due to its system of competitive examinations, which remind us of that obtaining at the English universities, and gave so high a value to its degrees. In this system the candidates for the Mastership were placed in three classes—Rigorosi or honor-men, Transibiles or pass-men, Gratosi or those just allowed to go through, and a fourth class, containing those who were irredeemably ploughed. As a result, there was a saying current in the days of Erasmus that "no man could graduate in Louvain without knowledge, manners, age." And this has been confirmed by later writers. Thus Sir William Hamilton in his Discourses says: "The University of Louvain, long second only to that of Paris in the

number of its students and the celebrity of its teachers, and more comprehensive even than Paris in the subjects taught, was for several centuries famed . . . for the value of its degrees . . . but especially in Arts, because in this Faculty the principles of academic examination were most fully and most purely carried out."

Amid this variety of subjects, that of Law was the most famous, for it seems to have been the University's prepossession and interest. This subject of the position of the University might, had we space available, be illustrated at some length. But there is one gracious memory which is of an interest too close to the heart of Catholics of English speech to be passed over in silence. When the blow of the Reformation fell in England, the University showed itself hospitable to the English exiles and especially to the Irish students, many of whom found a home in the forty-two colleges that enjoyed university connection; and even till the destruction of the University in August last, burses for the training of Irish ecclesiastical students were contributed by the University from old funds. So numerous and illustrious were the men from Oxford and Cambridge who resorted to Louvain that, by the time of the Northern Rising in 1569, a school of Apologetics had been formed at Louvain which was making an effective attack on the Reformers at home. As Dr. Peter Guilday of the Catholic University of America has pointed out in his admirable *English Catholic Refugees on the Continent*: "The Apologetical works issued from Louvain between 1559-1575 had no doubt a paramount influence in strengthening the arms of the loyal Catholic leaders of the Northern Counties in the last gallant but hopeless stand against the intolerance which Protestant Englishmen of Elizabeth's day were showing towards the Catholic faith. Groups of exiles, such as the University professors and students from Cambridge and Oxford who were at Louvain, were more than equal to the task of refuting the Anglican divines, and we hear an echo of the consternation their literary work was causing in the Establishment in the frantic appeals which passed between London and Geneva . . . De Silva, the Spanish Ambassador in London, writing to Philip II, says that the books sent from Louvain had done incalculable good in spreading the growth of the Faith. In reply, the

King told his Ambassador how gratified he was with the Apologetic School of Louvain and urged him to forego no opportunity of encouraging and strengthening the work of the English exiles. The list of names connected with this work of defending the Faith includes Sander, Harpsfield, Harding, Allen, Stapleton, Marshall, Dormen, Rastall and others, whose works constitute the strongest breakwater Catholic scholars have ever made against Anglicanism." The hospitality then offered by the University and the town has never been forgotten by English Catholics; and not they only but the whole nation and those of their own speech across the sea in the United States are now returning it to Louvain's dispersed professors and students, rendered homeless by the destruction of last year.

This struggle, which brought Englishmen to shelter in Louvain and divided the nations of Western Europe into Catholics and Protestants, inevitably brought trouble to Louvain, which then, as now, was so close to the fighting line. It was besieged in 1542 by the Duke of Cleves; in 1572 the Prince of Orange appeared before it; and in 1599 the last "Joyous Entry" into the town was made by the Archduke Albert. In 1635 the combined hosts of French and Dutch were hurled from its gates during the Thirty Years War; a century later the Marshal de Saxe was defeated in his attempt to capture it for the French King. Then came Joseph of Austria's attempts at church reform in Belgium, amongst which was the transference of most of the Louvain Faculties to Brussels. The result was the revolution of Brabant, during which the University was suspended. Then, two years later, in 1792, the city was annexed by the French Republican Government; and after further swayings of the tide of war and revolution the University was abolished by an order from Paris in 1797 and the Rector sent to Cayenne. The revolutionists despoiled the churches but spared the town and its buildings. And so closed the University's first phase of life of nearly four hundred years.

For the second place we have to wait till the Consulate and the First Empire of France had passed away. In the rearrangements of Europe which had been the result of the Napoleonic wars, Belgium was cynically united to Holland. But in 1830

she tore herself violently away from this bond so unnaturally forced. With independence and freedom regained, and once again her own master, Belgium's traditional love of learning again reasserted itself, and there arose a demand for a University, at once national and Catholic, on the site of the ancient center of learning which had gone down in the troubles of the Revolution. Freedom of teaching was one of the principles of the new state, and taking advantage of that freedom the Belgian Bishops set to work by establishing a "*studium generale*" at Antwerp with the cordial approval of Pope Gregory XVI. Then in 1834 came an invitation from the Burgomaster of Louvain, William van Bockel, offering the use of the old Cloth Hall in that city for the purposes of the University, and thither in that year the Bishops gladly transferred their Institute or Academy. The change could not but bring renewed strength to this new national school. It gave it at once a link with the past and a tradition and a place in the national affection which nothing else could have produced, short of the long lapse of time and at least a century of hard-won and severely tested achievement.

And here it must be remembered that the revived University was no creation of the state. It was the child of the Catholic people of Belgium, of their zeal and love for learning and also of their readiness to make sacrifices for it. It was neither state created nor state endowed, but like the later Catholic University at Washington, was inaugurated, maintained and developed out of the free gifts of a Catholic people. In this splendid work rich and poor did their part, the rich by special foundations and rich and poor alike by generous contributions to the two collections made every year in all the churches throughout Belgium. Besides this, the curés have made house-to-house visitations so as to canvass the needs of the University and to enlist further contributions for its maintenance and development.

And those needs were inevitably enormous. For, from the first, the Bishops and the men who were their cooperators in the founding of the work were determined that the new establishment should be a real live university, abreast of the thought and the needs of the day, so that it could do its part in the raising up of the people and in contributing to their

welfare as a nation among the nations. Its beginning was made, under the circumstances, inevitably modest. But the seed was sown and watered, and God gave abundant increase in response to the self-sacrificing efforts of His people. With far-sighted wisdom it was determined that the University should be as far as possible a fully equipped modern university. Gradually faculty was added to faculty, so that the variety of subjects taught became truly remarkable. Besides, as of old, the Faculties of Theology, Philosophy, Law, History and Medicine, there was a modern side which included Schools of Engineering and Agriculture, Eastern Languages and the whole catalogue of the physical sciences, whilst thirty periodicals were published, which, by exchanging with a thousand others of similar character from every civilized country, carried abroad the learning of Louvain. Laboratories were built and equipped with every appliance and museums and libraries were formed which placed Louvain in the front rank of modern universities, and made it certainly the premier Catholic University of the world.

With such widening opportunities offered to its students, one can well understand how the University, whilst it still remained thoroughly national in its character and purpose, gradually became international in its membership. Beginning in 1834 with no more than 80 students—a number which is exceeded by any fairly successful local college or school—its membership grew very quickly. At its silver jubilee the number of students had risen to 800 and the year before last it had 3,000 students on its rolls, which is about the membership of the University of Cambridge. These figures will give the reader some idea of the strain which the growth of the University and its ever-rising standard of efficiency put upon the efforts of the people of Belgium. There were times when the strain was particularly heavy, when deficits faced the University authorities. But still, in difficult as in more prosperous days, the Bishops stood by the University and succeeded in obtaining, in emergencies, the necessary funds either by special appeals to the wealthy or by the allocation of monies in their own disposal.

Not least among the factors by which the University's success was prepared and achieved was its system of studies, ex-

aminations and degrees. As we have already pointed out, the standard aimed at and maintained throughout its three-quarters of a century of life has been uniformly high. Independent of the state, its administration and teaching were untrammelled by the red tape of bureaucracy or the paltering necessity for vote-catching in the constituencies. Studies could be professional, as at Oxford for a "pass," or they could be more strictly scientific with the object of specializing or research.

As to the diplomas, they were won by efficient work, and the degrees were conferred by the University. It is noteworthy, too, that, as Mr. Rashdall points out, in the "revived University of Louvain a nearer approach to the college life of Oxford and Cambridge may be found than is to be met with elsewhere on the continent of Europe, while Louvain preserves or has revived the full graduation ceremonial which had disappeared everywhere else north of the Pyrenees."

Into the work achieved by the revived University this brief survey of its history can scarcely be expected to enter. And, indeed, the subject would need an article to itself, and even so would have an inevitable tendency to become a mere litany of names. Still, however, one can scarcely omit to mention such names as Charles Perrin in connection with economic studies, or that of de Harlez, who did so much for Oriental studies. Then there were masters like Van Beneden in zoology, Poussin in geology, Schwann in anatomy and writers like Jungmann and Lamy in theology. There is another name, too, which cannot at such a moment be passed over, that of the present Primate of Belgium, whose famous pastoral is the greatest and noblest utterance which the European war has yet evoked. Until he was suddenly called away from his study to the See of Malines, Cardinal Mercier's life had been identified as student and professor with the University of Louvain. With his clear insight into the needs of the day, this brilliant professor fully and even enthusiastically recognized the need for the modernization or application of Scholastic Philosophy to the thought of the time. Thus it was that when Pope Leo XIII was contemplating his scheme for the propagation of the study of Thomistic Philosophy, Professor Mercier was summoned to Rome. At the request of that great Pope, he sketched out a program of philosophical study which was approved and

adopted and which he successfully carried out in his own university, where he established the Institute of Thomistic Philosophy. For this a special staff of professors was selected and an elaborate range of buildings erected largely at the expense of the Pope himself. Cardinal Mercier thus came to be regarded as the creator of what is known as Neo-Scholasticism, and by his books a man of world-wide reputation long before he was placed in light that beats upon the primatial throne of Malines.

From these few facts it will be seen that the plan of the broad-minded prelates who laid the foundations of the revived university so wide and deep, by reverent observance of the past and careful preparation for the present, proved as fruitful as the most sanguine could have hoped. Students flocked to its halls and returned to their homes and worked in their freedom-loving communities in the spirit which they had imbibed at Louvain. In this way the University could not fail to have an almost incalculable effect on the influence and standing of Catholics in Belgium.

On this point we may best quote the testimony of a writer in the *British Review*. Speaking of the University which is now, alas, destroyed, he says: "It is a source of incalculable strength to the Catholic body. In nearly every town and village of Belgium are to be found a group of professional men who have obtained their degrees and diplomas at the Catholic University. Among all the leading officers of state, too, there are many Cabinet Ministers, judges and administrative chiefs who are proud of their Louvain doctorates. As a result, the Catholics form a more united and compact body in Belgium than in any other country of Europe. There is much to be said for the consolidating work of the Centre Party in Germany, but German Catholics lack the support and enlightenment of a distinctively Catholic University."

The Bishop of Salford, the Rt. Rev. L. C. Casartelli, D.D., who as student and professor at Louvain was a colleague of Cardinal Mercier, is to the same effect. In a public lecture given at the Salford Hippodrome, his Lordship said that many supposed, because the University was a Catholic institution, it was largely, if not purely, theological. So far, however, was that from being the case that out of some 3,000 students in the

last academic year there were only 96 in theology, and of the professional staff of some 200, only 19 were professors of theology. And his Lordship went on to state his opinion that the prosperity of modern Belgium was, to a great extent, owing to the constant stream of highly educated young men who were turned out year by year from the University to form the thinking and governing classes of the country.

In conclusion, a word may be said concerning the splendid library of the University which is now no more. Like other medieval universities, Louvain was in its beginnings dependent on the good will of others for the loan of buildings and books. For the past two centuries of its existence the University had to depend on the libraries of its colleges and of the religious houses in the city. Putianus had declared that until it had a public library of its own, it would never be a true university. The nucleus of such a library was provided by the benefaction of books bequeathed in 1627 by Lawrence Beyerlinck, Arch-priest of Antwerp, to his Alma Mater, which was added to by later benefactors. The library was first organized by Cornelius Jansenius, Bishop of Ypres, but a period of difficulty followed until 1719, when Rega, the Rector of the University, re-organized the library and secured its future by transferring it from the Halles to a building erected above and fitted with splendid carved wood work of oak supplied from the land of some of the great abbeys of Europe. Additional collections of books then flowed in. The building had to be enlarged. During the Revolution the library suffered badly, but after the war of independence the city, in 1830, claimed and obtained the library as municipal property. Four years later, however, on the refoundation of the University, the city placed the library at the disposal of the University. At the time of its destruction by the Germans, the library contained nearly 250,000 printed volumes with hundreds of precious manuscripts and *incunabula*. For two years before the fatal day in August last Professor Delannoy had been engaged in a thorough examination of these last and had brought to light a number of unexpected and precious treasures. He had also been at work upon a catalogue which was nearly finished when it perished in the same conflagration as the books it recorded. As to the completeness of the destruction, there can be no

doubt. "Of these many valuable collections" (of Archives) said the Bishop of Salford, in an article in the *Manchester Guardian*, "absolutely nothing remains. Efforts have been made since the sack of Louvain to try to discover some remnants underneath the library and in the cellars, but not even a single leaf has been found amid the black and charred débris. Indeed, considering the difficulty of burning large masses of paper, it is concluded that the contents of the library must have been deliberately destroyed by the use of explosive grenades, while the building itself, as is known, has been completely shattered to fragments by the bombardment." What a sad illustration of the old dictum of the poet, "*Habent sua fata libelli.*"

University and library are no more; its students are scattered over the seas where a generous hospitality has been extended to them by universities whose lines are cast in less difficult places. For the moment they are exiles, or rather guests whom their hosts are delighted to honor. There they await a happier day when, "the fear of enemies being removed, the times, by God's protection, may be peaceable," and the work of reconstruction may be begun. All is to make, but it will be done, as it was in 1834, though under greater difficulties.

London, Eng.

J. B. MILBURN.

MUSIC IN THE ELEMENTARY SCHOOL

Music is the only subject that is at present taught uninterruptedly throughout the eight grades of the elementary public schools of the United States. This is a rather startling fact, when it is remembered that up to a few years ago music was not taught regularly in any of the grades of the elementary public schools. Nor is the full extent of this change sufficiently indicated by the statement which we have just made. From statistics compiled by the Bureau of Education in 1914,¹ it would appear that from 60 to 150 minutes a week are devoted to class instruction in music, the average for all the grades throughout the country being about 100 minutes. When the extra time spent in preparing songs for Commencement exercises, the marches played for assembling and dismissing school, etc., is taken into account, it is found that two and one half hours per week, or 10 per cent of the entire school time, is devoted to music. We have no statistics on the matter covering the facts in our Catholic schools, but it is to be presumed that they are not behind the public schools in a matter of this kind.

When the attention of a French educator, who is in this country at the present time studying our methods and practices, was called to this large allotment of time to music, much surprise was manifested. And, indeed, it is a matter of surprise, particularly when we remember how complete the movement has become in the short span since music teaching was regarded by the public as one of the fads. The school is one of our most conservative social institutions. Our teachers, for the most part, are withdrawn from the advanced zone, where social change is taking place most rapidly, and hence it usually takes more than one generation to bring the adult attitude into the schoolroom. But it should be noted that the adult attitude does inevitably reach the school, and, when it does, it brings about the requisite adjustments sometimes all too swiftly. The change of attitude under consideration, however, can hardly

¹ Music in the Public Schools: U. S. Bureau of Education, 1914. No. 123.

be said to be a reflex of the adult attitude, for the older generation in our midst have little musical accomplishment. Nor does music enter into the serious business of life, in shop or factory, and in the home, when music does enter, it is usually in the form of mechanical contrivances. Whence, then, arises the pressure which compels the schools to yield so large a proportion of their limited time to the teaching of music?

The rise of the movement for vocational training may be readily traced to the demands of our growing manufacturing interests. Adult occupation and economic need very naturally turn to the school for relief and assistance. But the demand for music teaching has nothing whatever to do with the industries or economic needs of the time. If an adult occupation calls for music in the schools, it is the adult's leisure occupation, and this undoubtedly furnishes a partial explanation of our school practice. Of course, this demand of leisure upon education is not new. It bulked very large in ages that have passed, and might, indeed, be said to have occupied a central position in the education of the aristocracy or the leisure classes. We have come to look upon this type of education as cultural education. It was an education for life rather than for the conquest of material nature and for the hoarding of wealth, and this position might still be defended with the best of arguments. But this type of education was not employed for the masses. In their case utility was the keynote. Protestant reformers urged the teaching of reading, so that the children of the people might be able to read the Bible and thus save their souls. They were taught arithmetic so that they might take care of their earthly possessions, and writing found its place in the schools for similar reasons. Cultural education, in those days at least, was regarded as appropriate only for children that were not destined to spend their lives in toil or gainful occupations. In a democracy such as ours we have no leisure class, no class of children whose future is shut off from toil and gain. The god Mammon receives well-nigh universal worship. In the case of the overwhelming majority of our people, at least, the demand of the school is for things that will help the class most to early efficiency in money-getting. This state of affairs makes the growth of musical education in our schools all the more surprising.

The real explanation will be found in the spread of psychological doctrines, which is so marked a feature of our recent progress. From the dawn of human history down to almost our own day man's emotional nature found exercise and expression in his normal occupations. Competition with his fellow-man, individual trade and barter, skill in the handling of tools before an audience of friends and acquaintances continued to develop what was begun in the hunt or the chase. As we passed from a tool to a machine age, however, all this was changed. Man's bread-winning was rapidly shorn of all emotional content. It was narrowed until he has come to occupy the position of a mere cog in the vast wheels of industry. Hour after hour, day after day, year in and year out, he is expected to stand at his machine and constantly repeat the few simple automatic movements called for to control the machine which cuts the upper of a shoe or drives the pegs in its sole. He no longer knows nor cares for the various items that enter into the making of the perfect shoe. These occupations have been observed to cripple men's souls and shrink them so that the man ceases to be a normal member of the human family. Some few years ago the present writer was earnestly urged to prepare a paper to be read before a large manufacturing association in the hope that he might be able to suggest remedies for an evil that was all too plainly discernible. But the disease is deep-rooted and the remedy, to be effective, must be equally penetrating.

Modern psychology is making it plainer every day that the life of man is not confined to the cognitive side of his being, nor even to cognition and its adequate expression. The deep well-springs of life lie in affective consciousness. The emotion and the will constitute the center of life. Cognition merely furnishes the light required for guidance. It is but a means to an end, and the end is emotion and its expression. We may choose to ignore the emotion and its need for cultivation in our schools and in our hours of leisure, but emotion will not disappear from life on that account. It will remain and find outlets of expression which, because of the absence of cultivation and appropriate guidance, will be likely to result in disaster to the individual and injury and annoyance to society.

It is to the recognition of this fact that the teaching of music in our elementary schools is indebted for most of the time and energy now expended upon it. Since the occupations of the adult no longer provide channels for adequate emotional expression, and the home life of the child no longer provides adequate means for emotional cultivation, society is called upon to provide opportunities for the emotional life of her people during their hours of leisure, and she is obliged also to provide through her schools for adequate emotional training.

Mr. David C. Taylor has recently presented an excellent summary of the need for musical education in our schools, and of the reasons which led to its recent introduction: "In fact our whole social environment has changed completely in the past twenty-five years. The present industrial civilization is entirely different from anything that the world has ever known before. We live in a new world. Formal education is called upon to prepare children for new conditions of life. Some aspects of the change that has taken place are indeed evident at the first glance. The reason for the introduction of courses in manual and vocational training, cookery, sewing, etc., is readily seen. But with music the reason is by no means so easy to assign. Since the study itself is unpractical, the need for it does not lie on the surface of things. Conditions of living have changed in many matters which are not directly practical. We must look beneath the surface of physical things to find a reason why music is so vitally needed in education and to see how our spiritual and emotional life is affected by the changed conditions.

"In preparing the children for life in the world, earlier educational systems had to consider little more than the training of the mind. Everything else was provided for by the agencies outside the school. Nowadays, the school is expected to cover a much wider field and its problems are vastly more complex. One problem in particular is new to this generation—the training of the emotional nature. This is a peculiar demand, which has been imposed upon us by the rise of industrialism. To fit the child for an orderly and well-conducted life, his emotional nature must now receive a systematic training. There is an inner activity entirely distinct from the intellectual processes of the mind—the emotional life. Modern

conditions oblige education to take account of the emotional life and to provide for its proper regulation.

"We often hear it said that present conditions of life allow little scope to the emotional nature. Everyone has his work to do, and that work is of a kind that makes unceasing demands on his mental activities. With their minds held close to their daily tasks, people cannot afford to give free play to their feelings. Every child that leaves our schools will be called on to do his share in the world's work. His duties will be too exacting to permit the indulgence of his emotions.

"This is a necessary feature of our industrial civilization. But it is entirely different from former conditions of life. Moreover, our present system of life contains something utterly repugnant to some of our deepest and most powerful instincts. Our industrial era is beyond a doubt the greatest collective achievement of mankind. The world is better fed, better clothed, and better housed than ever before. Yet there is something lacking. We have an instinctive longing for a form of inner activities which mankind enjoyed in all former ages, but which is denied to us now in our working hours.

"There is no need of defining in precise terms what is meant by this activity of emotional nature. We all know the inward stirring that comes from healthful, happy activity of any kind. A brisk walk on a frosty day or a delightful sail on a breezy lake normally gives us this undefinable sense of inner well-being. All our interests, pleasures, and enthusiasms have this accompaniment. Life is warm, glowing, and radiant when our faculties are engaged in any occupation which, by its pleasure or interest, makes a strong appeal to us. This inner activity is purely emotional in nature. It may be identified with some precise emotional state, such as love, joy, triumph. Or, equally well, it may be undefined in character, without taking on any precise color or outline. In either case the sense of spiritual expansion and well being is very much the same."²

This truth, expressed so clearly by Mr. Taylor, has forced its way in a rather inarticulate and subconscious form into the community consciousness and into the work of our schools. Man is not content to let his emotional nature atrophy, for he

² Taylor: *The Melodic Method in School Music*. New York, 1918, p. 3 ff.

recognizes instinctively that it is immeasurably more precious than the results of any of his intellectual or constructive achievements. He experiences a shock at the mere thought of bartering love for money. But it is not merely his judgment that is at stake as he compares the values in the emotional life of his forbears with the physical possessions which he now enjoys. The emotions continue to well up in his own breast, and continue to demand room in his life and adequate expression. "Under the environment in which the human instincts were formed, the work by which man wrested his living from nature provided a constant emotional stimulus. In his hunting and fishing, in his hiding from deadly foes or his stealthy attacks on them, primitive man experienced a never-ceasing glow of feeling. This inner glow and warmth became fused with every activity. How different from the cold mental and mechanical processes which now make up a day's work! Yet human nature is exactly the same now as it was then, and the instinctive need of emotional activities is just as pressing."^a

In this connection the Catholic will realize the Church's attitude. She has ever insisted that religion must not be allowed to cool into a rigid intellectual formula. Her service is never permitted to shrink into a reasoned discourse which appeals merely to the intellect of man. She realizes that religion, to be of any value, must be vital, and, if vital, it must ever glow with emotion. Hence, her service from the earliest days sought to arouse, to cultivate and to uplift the emotions of her children. It is for this that she directed her children to dedicate their highest skill and their most precious possessions to the building of church edifices which would warm into life every noble emotion and feeling of the worshipper. It was for this that she developed her sacerdotal vestments, the elaborate drama of her liturgy, and above all, it was for this that she established her schools of chantry and made music an integral part of the divine worship which she has ever offered to the Most High. The Catholic shrinks from the cold, grey walls of a Scottish kirk, and from the auditorium in which the intellectual discourses of the Unitarian masquerade as divine worship.

^a *Ibid.*, 6.

But it is not only the Catholic that revolts against the banishing of emotion from religious worship. The children of the Reformation themselves were restless under this deprivation, and time after time they broke away from their intellectual leaders to establish forms of religious service which would give some play to their emotional life. Thus Protestantism, having lost its balance between the emotional and the rational nature, has continued to swing from extreme to extreme, until in our day it has lost most of its vitality and its power to direct the lives of men in the ways of salvation.

For two thousand years the Church has drawn upon her resources to cultivate the emotions of her children and to lead them Sunday after Sunday into the highest forms of beneficent expression. Nor does she restrain her influence and confine it within the Sabbath Day. Where she is not prevented by her enemies, her feasts and solemn processions are scattered through the year with a restrained profusion which marks the seasons and consecrates them in the life of the toiler. Thrice a day her Angelus awakens in their breasts tender emotions evoked by the contemplation of Mary in the presence of the angel who announced to her the end of the long night of waiting and the dawn of the wonderful day of redemption. Thrice a day she calls upon her children to lift up their eyes from earth, and with hearts glowing with purest emotion, to join with the angelic choir in homage to the highest embodiment of purity and obedience as she enjoys the full reward of a life transfigured by emotion.

The Catholic, therefore, needs not to be told that education must not be confined to the practical and the intellectual sides of life, but that it must lay hold of the emotions and cultivate them and direct them at every stage in the child's development.

Our state schools are forced to recognize the truth of this position, while they are denied the tremendous resources available in the Catholic schools. Mr. Taylor confines his view to the state school, and makes an honest endeavor to meet the situation. His book should be studied by all who are interested in the problem. We venture to add here a further quotation from it, as it is as clear a presentation as may be found in our current educational literature:

“What is the world to do? Its emotional nature demands an outlet, but its environment does not afford this outlet in its workaday activities. Short of changing the environment or changing human nature—both downright impossible—the only thing to do is to take advantage of every opportunity for emotional activity afforded by life as it is. That is exactly what the world tries to do, as best it can. But the situation is so new that the world has not yet learned to adapt itself perfectly to the change. One of the pressing tasks of education is met here. It is our duty to fit our future citizens for the environment in which they will be placed. To this end we must train them to find a healthy outlet for the imperious demands of their emotional natures.

“These demands are indeed imperious. The emotional nature will not submit to being entirely suppressed. When it is denied all healthful activity, it will sooner or later break forth violently. Serious disorders of conduct are then inevitable. This is one of the great perils of our exclusively industrial civilization. Strikes, violence, drink, vice, disorder of every kind are sure to occur where people are condemned to a life of unrelieved toil. What we as educators are called on to produce is the type of citizen who does his day’s work regularly and steadily with no recurring interruptions due to outbreaks of rebellious spirit. Our whole community life demands that kind of citizenship. We cannot fashion it by a system of education which seeks to repress the instinctive need of emotional activity. On the contrary, we must recognize the need, and train our pupils to take advantage of the means for its fulfillment which our community life now offers.

“The overwhelming majority of people are forced to find their emotional outlet in the pleasures and occupations of their leisure time. Comparatively few of us are so happily placed that our daily tasks afford the outlet. The glow of enthusiasm is indeed felt by the novelist creating his characters and plot, the inventor eager to perfect a valuable device, and the lawyer pleading his case. But it is work of an entirely different kind to add endless columns of figures, measure yards of cloth, or stick pieces of metal into a machine one after another. Work of the latter kind—drudgery as a means of livelihood—falls to the lot of most people. Education must provide the emotional outlet for the great mass of workers.

"All the amusements in which the working world indulges have been instinctively designed for the purpose of affording emotional exercise. Dancing, the oldest amusement of a distinctly emotional type, owes its astounding present vogue to its potency in this direction. Athletics and outdoor sports of every kind allow modern man to live over again the emotional experiences of the hunting and fighting stage. The universal craze for moving pictures is another evidence of the popular hunger for something to stir the feelings. Social divergence, reading, the theatre, gambling, card-playing, politics—the list could be enlarged indefinitely. Finally, the most important on the cultural side, art in every form, derives its value from its direct and powerful emotional appeal.

"Consistent good conduct is impossible without a normally regulated emotional activity. Denied this in their daily work, people are obliged to find an outlet in their enthusiasms and pleasures. Any form of amusement is better than complete starvation of the emotions. But it would be a great mistake to believe that all forms of enjoyment are equally beneficial. Broadly speaking, we may say that all amusements and other leisure occupations fall into two general classes. One class is upbuilding and regulating, the other is demoralizing and degrading. It is everywhere recognized that pleasures which are associated with gambling, rowdyism, vulgarity, and dissipation are a detriment to community well-being. Laws have been passed in many states against horse-racing (or rather against gambling, for which it is conducted), against cock-fighting, pugilism, of the more brutal sort, and other questionable amusements. That these things tend to lower the moral tone of those who indulge in them is generally understood. Another type of demoralizing amusement is seen in the craze for sensationalism, the love of scandal, the feverish devotion to the yellow journals, the lewd jest, the low theatrical show, and the lurid moving pictures—vulgarity, in short, in all its forms and manifestations. These are all types of indulgence in unhealthful emotional stimulants. They are all objectionable from the point of view of community welfare. Their effect might be described as emotional dissipation. They afford inner activity, though of a disturbing kind. Unhealthy and unregulated emotional activity always expresses itself in disordered conduct.

"Far different is the effect of those enjoyments which afford an exercise of the higher emotions. These are in the best sense a recreation; they daily create anew the love of order, the sense of duty, the spirit of cheerful application. Pleasures and leisure occupations of the desirable kind act as an emotional regulator. Under modern conditions they are essential to good conduct.

"It is coming to be recognized that the community has an interest in providing healthful amusements for the people. Parks and playgrounds, public libraries and recreation centers,—all are maintained for this purpose. But it not enough to provide people with the opportunities for beneficial recreation. They must also be provided with the taste and the ability to enjoy them." ⁴

Non-Catholics frequently misunderstand the policy of the Church in maintaining a celibate clergy and in encouraging celibate religious communities of men and women. They seem to take it for granted that the Church places her ban upon the love which leads to marriage and that she denies to all who enter her ministry or her special service any exercise of or outlet for this emotion, and conclude, rightly enough, that emotions which are not given a legitimate outlet must inevitably find expression in evil deeds. The conclusion follows from their premise, but their premise is false. Instead of placing her ban on the married state, the Church consecrates it by sacramental grace, and, if she denies marriage to her clergy and to those who enter her religious communities, this denial does not spring from any failure on her part to appreciate the love of husband for wife or of wife for husband. Indeed, it is through such love that she seeks to make known to man the relationship which exists between Christ and His Church. The Church treasures all natural and normal human emotions. She cultivates them and, in the case of those whom she calls to her special service, she sublimates the deepest and strongest emotions of their nature for the attainment of high purposes. The love which would have gone out to wife and children she does not seek to eradicate or to suppress, but, on the contrary, she develops it and purifies it and utilizes it in full measure on

⁴ *Ibid.*, 7.

the high plane of love for fellow-man, zeal for the salvation of souls, and, finally, she lifts it up and transfigures it into the glowing love of God. That she has not always succeeded to the full measure of her desire in this great endeavor was to be expected. But what she has achieved through this policy stands out as the most glorious page in the history of mankind.

The state schools which may not call upon the resources of religion must, nevertheless, do everything possible to meet the grave situation arising out of the neglected and disordered emotions of the masses. They must endeavor to prevent the serious disorder which at present threatens the whole world. The teaching of music is one of the means which these schools are employing. That it is inadequate, however helpful, is the conviction of many thoughtful educators. Would the Church, through the aid of music alone, have been able to correct the disorders of Pagan Rome or the lusts of Attila and his horde of Huns? The teachers in our schools should realize the mighty task that they are called upon to perform in correcting and governing the emotional life of the generation that is about to come on the public stage, and they must neglect no means or method that will aid them in this effort. Music is probably the most effective means at their disposal. But the teacher in the Catholic school, while relying upon the teaching of music to the fullest extent justified by the teaching of psychology and experience, will place her chief reliance upon the teachings and the practices of our holy religion. In so doing she will not neglect the cultivation or the sublimation of the child's emotional life.

THOMAS EDWARD SHIELDS.

VOCATIONAL PREPARATION OF YOUTH IN CATHOLIC SCHOOLS*

An Outline of the Movement Toward Vocational Education in State Schools

In many instances the school received more than its due share of blame for the inadequate preparation of children for their life-work. The efficiency of the schools in the past was extolled by the modern critic and it was frequently said that they excelled because they taught fewer subjects, but taught these more thoroughly. This statement, though very popular, was entirely gratuitous. An examination that had been held in 1846 in Springfield, Mass., was again given in 1905 to a class of the same grade and age. On comparison of the papers it was found that the result was throughout in favor of the class of 1905. Even in spelling, for which our grandparents have won a reputation, the 1905 class showed 10.6 per cent increase of correct papers. The greatest increase of correct papers, namely 36.1 per cent, was found in arithmetic.²⁸ The number of subjects that is now being taught in the schools is greater than it formerly was, but that these subjects were then taught more thoroughly is an illusion.

The cause for the seemingly decreased capabilities of the child lies rather in the rapidly changing social environment that created many needs for which no provision had been made, and deprived the child of the means to obtain that training through useful activities hitherto at his command. Only fifty years ago the typical American home was the farm, not the modern farm with all its improved machinery and labor-saving contrivances, but the farm which was the great natural laboratory, the small cooperative factory.²⁹ The great object lessons of

* A dissertation, by Sister Mary Jeanette, O.S.B. M. A., St. Joseph, Minnesota, submitted to the Catholic Sisters College of the Catholic University of America, in Partial Fulfillment of the Requirements for the degree of Doctor of Philosophy.

²⁸ Gregory, B. C., *Better Schools*. New York, 1912, p. 113.

²⁹ Partridge, G. E., *Genetic Philosophy of Education*. New York, 1912, p. 115; also Salisbury, Albert, "Influence of Industrial Arts and Sciences," *Proc. N. E. A.*, 1909, p. 640.

home manufacture were daily presented to the child, even from his earliest years. He was familiar with all the details of the process necessary to provide the garments he wore, the food he ate, the furniture in the home, and the implements used on the fields and meadows. According to his age and ability he did his share to carry on the industries necessary for the comfort of the family. This trained him to usefulness without destroying his play spirit, and was exceedingly valuable in calling forth his ingenuity and skill. He saw and learned every detail of the work, which enabled him to see each part in its relation to the whole. The lack of this opportunity makes itself keenly felt in the manufacture of articles under present conditions where each laborer knows practically nothing of the work performed by others towards the completion of the product at which he works.

The change from these former conditions was rapid and radical. The average home of the present day offers no opportunity for the child to exercise his constructive abilities. Even the country home is very different now because machinery is employed to do most of the work formerly done by hand. Clothing, food, furniture, and farm implements are no longer made at home by the farmer; they are now procured from the factories where thousands of hands are employed that would have tilled the soil under former conditions. The rise of industries in cities and towns drew large numbers from the country; living conditions were altered so rapidly that the people scarcely realized how such a sudden change would affect the growing youth. As long as the education received in the school had been supplemented by the industrial training of the home it had been sufficient to enable the young man to undertake and carry on successfully whatever work he desired; the ambitious youth was prepared to enter any career he chose.

But the change that came was as thorough as it was rapid. The division of labor and the specialized forms of industry which were necessitated by the growth of manufacture, made adequate preparation for a definite occupation essential to success. It was often difficult to obtain such preparation; especially the work done in the schools seemed so far remote from the future work of the child that he saw no connection between the two. The usual result was complete loss of interest in the

school and an intense longing to be released from its unwelcome restraint.

It was clear that the school system was seriously defective and unable to meet the demands; but how to remedy the defect was a difficult problem. It was necessary to bring about a re-adjustment of the curriculum, but opinions differ widely as to the manner in which this was to be accomplished. Until recently, the control of this movement had been in the hands of educational authorities, and for this reason academic interests prevailed. Opposed to these were the over-practical enthusiasts, who, not satisfied with the gradual transformation of our present institution wished to discard everything that had no immediate industrial utility.³⁰

While the kind of training that should be given is very much disputed, and in all probability will continue a subject of debate for some time to come, it is generally admitted that the time of training should be extended. Children who leave school at the early age of fourteen, and this class is very numerous, find themselves barred from any but the unskilled occupations; and this, as has been indicated, gives rise to the formation of undesirable habits that are likely to prevent later progress. The democratic ideal of education will never be realized until each child has the opportunity to complete the preparation for his career, be that of an industrial or professional nature.³¹ Although there has been great progress in this direction within the last decade, the realization of this ideal still seems very remote. The manual training that had been introduced into the schools was found to be deficient since this training did not actually function in the specific work later undertaken by the student unless the occupation in which he was engaged happened to be in that line in which he had received instruction.³²

Manual training schools were followed by the evening vocational schools, whose aim was to supply the related technical instruction, while the practical training was acquired during the actual work of the day. Many adults seized this opportunity for self-improvement, and this demonstrates the utility

³⁰ Weeks, Ruth M., *The People's School*, Boston, 1912, p. 95.

³¹ Dewey, John, *Democracy and Education*, New York, 1916, p. 114.

³² Bulletin, 1916. No. 21, *Vocational Secondary Education*, Washington, D. C., p. 11.

of these schools. While adults received great benefit from these evening schools, their advantages for children were offset by grave disadvantages. The fatigue caused by the day's labor was augmented by night study and the result was a serious strain upon the constitution, and detriment to the physical development of the child. Children usually attended such schools only when compelled by parents or employers. The quality of work done by a tired, unwilling child is necessarily poor and the efforts of both teacher and pupil are crowned with but meager success.

But these evening schools are the only possible means of progress for the more mature workers, who either did not have the advantages of an industrial education in their youth, or who neglected the opportunity they then had. To this class the evening school is the only hope of advancement, and adults have learned to realize its practical value since they suffered from their want of preparation. Lack of provision for the industrial education of children in the past has created the need of evening schools, and this need will continue to exist until they are replaced by day-continuation schools or part-time schools and all-day industrial schools.²³ These give greater satisfaction than the evening school. The part-time schools and the day vocational schools resemble each other in many ways but differ essentially in this respect: in the former the pupils go from the school to the employing establishment to obtain practical experience, whereas in the latter the pupils go from the employing establishment to the school so as to secure supplemental training.²⁴

Technical schools no longer confine themselves to instruction in the theoretical phases of the various professions. Originally these were intended to supplement apprenticeship as a means of vocational training, but in our time there is need of supplanting, rather than supplementing, apprenticeship. Therefore many technical schools have introduced work to give the necessary practical experience.²⁵

The National Educational Association has concerned itself for many years with the problem of industrial training, and has appointed a committee on Vocational Education. This com-

²³ *Ibid.*, pp. 94-95.

²⁴ *Ibid.*, p. 62.

²⁵ *Ibid.*, p. 55.

mittee attempted a classification of the various vocational schools, excluding those of college grade. These schools were classified under five distinct types, each type having a number of subdivisions. For example, the Agricultural schools have the following divisions: (1) Vocational agricultural day schools; (2) Part-time agricultural schools; (3) Practical arts agricultural schools, and (4) Farm extension schools. The Commercial, the Industrial, and the Homemaking schools each have similar divisions. It was found that in the United States, in 1916, there were in operation 92 agricultural schools, 224 commercial schools, 446 industrial schools, 423 homemaking schools, and 24 technical schools.³⁶ This enumeration excludes all private and semi-private institutions and all others not classed under secondary schools. Nor does this committee claim the above to be a complete record of all the vocational schools under the control of the state school system, since various causes tended to lessen the number of schools actually in existence, and new schools are continually being established. The data are sufficient, however, to indicate the importance of the movement and the interest exhibited in its regard throughout the country. For previous to the twentieth century practically nothing had been done in this field and even until 1905, the measures that had been taken, since they were not of a practical nature, were not likely to produce the desired results.³⁷

The efforts of the state schools are reinforced by many private and semi-private establishments. The Young Men's Christian Association has a large number of agencies for industrial, scientific, technical, and trade instruction in the form of associations. In 1910 there were 180 of these extending help to many workers, either by preparing them to enter trades, or by giving the desired instruction to those already engaged in the trades. The number of philanthropic schools plus the apprenticeship schools may be considered as equal to the number of schools conducted by the state.³⁸

An Outline of the Vocational Guidance Movement

A great deal of discontent and suffering is caused by the fact that many people are engaged in the kind of work which

³⁶ *Ibid.*, pp. 21-22.

³⁷ *Ibid.*, p. 11.

³⁸ *Twenty-fifth Annual Report of the Commission of Labor, 1910*, pp. 544-583.

does not appeal to them. While necessity may keep such individuals from seeking other and more congenial employment, the motive which prompted them to undertake the repulsive occupation will not restrain their ill-will nor prevent them from evading or slighting their duties.³⁹ For this reason many educators and social workers are convinced that vocational guidance is of greater importance than vocational training. The object of vocational guidance is not to help the child to find work, nor to prescribe an occupation for him; but rather to direct the child to such work as he seems best fitted to do both by nature and training.⁴⁰

In 1909 a Vocation Bureau was established in Boston for the public high school students. The express aims of this bureau were: 1. To secure thoughtful consideration, on the part of parents, pupils and teachers, of the importance of a life career motive. 2. To assist in every possible way in placing pupils in some remunerative work when leaving school. 3. To keep in touch with them thereafter, suggesting means of improvement and watching the advancement of those who need such aid.⁴¹

The vocational guidance movement, like the general movement for vocational education, has its origin in the solicitude for the large number of children who leave school with very little training and who consequently face a market for unskilled labor only. There are other associations that work along similar lines and that have achieved notable results. Prominent among these are the Trade Extension League, the Y. M. C. A., the University Extension Course and Church Extension Committees. Many schools invite to their commencement exercises lecturers who aim to direct the attention of the pupils and especially of the graduates, to the question of choosing and preparing for an occupation.⁴² There has been rapid progress in the vocational guidance movement and a decided change in its method. "Not so long ago it meant finding a job for the individual in a certain industry." Now it is "transformed largely into an effort to keep boys and girls out of the industries, by convincing them and their parents of the

³⁹ Dewey, John, *Democracy and Education*, p. 370.

⁴⁰ Bloomfield, Meyer, *Vocational Guidance*—Introduction xiii.

⁴¹ *Ibid.*, chap. 3, pp. 32-33.

⁴² Cooley, Edwin G., *Vocational Education in Europe*, Chicago, 1912, pp. 101-104.

value of further schooling, at least until there is available a fund of more definite knowledge of the industries into which it is proposed to send children."⁴³ Even in the brief period of six years much valuable information has been gained in the department of educational endeavor. It is evident that no one can properly select an occupation for the child, but he may be assisted materially by the counsellor who can point out the advantages and disadvantages of each occupation, who knows the requirements of the trade, and has some ability to judge whether or not the child is prepared to fill the position, or to advise means of acquiring the necessary preparation. "We must plan how we may prevent from lapsing to unskilled labor the half-educated boys who leave school at about fourteen, many with vocational tendencies but without sufficient intellectual interests to carry them on further than the point at which the school has left them."⁴⁴ Meyer Bloomfield expresses the same view from a commercial standpoint: "Authorities should be empowered to deal with abuse and misapplication of the expensively trained product."⁴⁵

While this movement is still in its early stage of development it would be unwise to expect of it more than monitory vocational guidance. Both the child and his parents are to be led to consider the matter, the child's taste and abilities are to be studied, information regarding occupations is to be extended, and means for acquiring the proper training should be indicated to the child. A very important service can be rendered to him by directing his attention to the problem of choosing a life-work and to the data that have any bearing on its solution.⁴⁶

One of the most important considerations that should prompt the choice of an occupation has been almost totally ignored by the average child. A study of boys and girls of the upper grammar grades, made for the purpose of ascertaining their choice of vocation and the reason for that choice, showed that they were usually influenced by personal preference or general

⁴³ Bowden, Wm. T., "Progress in Vocational Education," *Education Report*, 1913, Vol. 1, p. 256.

⁴⁴ Partridge, G. E., *Genetic Philosophy of Education*, p. 139.

⁴⁵ Bloomfield, Meyer, *Vocational Education*, p. 23.

⁴⁶ Bowden, Wm. T., *Progress in Vocational Education*, 1915, Vol. 1, p. 264.

liking for a given occupation. Less frequently the wish of parents, or the desire to help the parents determined their choice. Rarely was aptitude for work mentioned as a reason for selecting a certain vocation, and where this was the case some work had already been done in the regular course.⁴⁷ Yet aptitude for work is necessary to insure efficiency and joy in work, to stimulate further endeavor in a successful career.

It is difficult to determine for what kind of work the child may have aptitude unless observation can be made upon work that has been undertaken. Gillette advocates that a large part of the information that is given in the school should be made to bear on the future calling.⁴⁸ The variety of occupations into which the children may enter makes this suggestion scarcely applicable to any schools but such as are in a locality where but very few pursuits are offered. And even then it is doubtful whether it is wise to ignore the many other occupations that the child may choose from a wider field.⁴⁹ A fair means of judging the aptitude of children is by the interest they exhibit in certain lines of work. Therefore one phase of the vocational guidance movement is to supply material that is calculated to arouse interest. For this purpose the Vocation Bureau of Boston issues a number of bulletins treating of all the phases of those occupations which are most likely to be chosen.⁵⁰ These are distributed freely among the children who are encouraged to read them; biographies are recommended as an incentive to the ambition of youth; magazines that treat of vocational education and manual training are found useful aids in stimulating the child's mind in regard to his future work. Excursions to shops and factories of the neighborhood, debates and discussions concerning the advantages and disadvantages of various occupations are suggested as a means of arousing interest and as an aid to select an agreeable career. Questionnaires concerning the pupil's ambitions, abilities, interests, and characteristics, when answered by the pupil, even if he is not conscious of the reason for which they

⁴⁷ Goldwasser, I. E., "Shall Elective Courses Be Established?" *The Psychological Clinic*, Vol. 7, June, 1914, p. 214.

⁴⁸ Gillette, John M., *Vocational Education*, p. 247.

⁴⁹ Ayres, L. P., "Studies in Occupations," *Vocational Guidance*, 1914, No. 14, p. 30.

⁵⁰ *Twenty-fifth Annual Report of the Commission of Labor*, 1910, p. 425.

were asked, serve as a guide to the vocation counsellor and enable him to suggest a general type of vocation with a fair degree of accuracy.⁵¹

To be successful the vocational guidance movement must have the cooperation of parents, social workers, teachers and employers. If these work in harmony and disinterestedly, the best possible chance can be offered to the children in whom their interest is centered. It will require time and patient discussion to secure a consensus of opinion and to work out a program that will receive general assent, since there are many views, each representing elements of value.⁵² On this question L. P. Ayres says: "If we are to engage in vocational guidance our first and greatest need is a basis of fact for our own guidance. The kind of vocational guidance that many of our children need is the kind that will guide them to stay in school a few years longer, and the kind of vocational guidance that our schools most need is the kind that will carry the children forward through the grades further and faster."⁵³

The work of the vocation counsellor is delicate and difficult, since it calls for exceptional qualities of intelligence. The Women's Educational and Industrial Union, Boston, has provided a year's program for those who are preparing themselves for work in this field. The course is offered especially to college graduates and experienced teachers, and includes research as to industrial opportunities, economics, statistics, observation and practice.⁵⁴ One who undertakes to guide children in their choice of vocation is expected to have certain qualifications. According to the opinion of Frederick Bonsor, the first of these is a thorough knowledge of the vocational world, especially of the industries of that locality in which the children will most probably spend their lives. This knowledge of the vocational world should be supplemented by intimate knowledge of the people and their needs. To be successful the vocation counsellor must have the confidence of children, parents and employers. He must have their cooperation which he can obtain

⁵¹ *Ibid.*, p. 411.

⁵² Mead, Geo. H., *The Larger Educational Bearings of Vocational Education*, Bulletin No. 14, 1914, p. 22.

⁵³ Ayres, L. P., *Studies in Occupations*, Bulletin No. 14, 1914, p. 30.

⁵⁴ Arnold, S. L., *Vocation Guidance*, Bulletin No. 14, 1914, p. 90.

only by being in sympathy with them; and he will gain their confidence only when they know that he is familiar with the conditions of the laborers. The second qualification is experience along these, or similar lines. It is for this reason that teachers and others who have previously directed the young are preferred for this work. Besides a knowledge of the child, the counsellor must have a knowledge of the living conditions and congestion of population, of child labor and factory laws. Then, thirdly, the personality of the vocation counsellor is important. A great deal of tact is required of a person who undertakes a work in which he must deal with such a variety of characters, youths and adults, children and parents, teachers and employers. He must be able to meet occasions with promptness and decision, yet with tact and human sympathy. As a fourth qualification he should have a capacity for constructive research. Conditions are unceasingly changing, and unless the vocation counsellor is able to follow the alterations in his environment and knows how to draw knowledge from these changes which will serve to guide him in his future work, the aim of vocational guidance will not be realized. While the whole process is still in its initial stage, this last qualification is especially necessary.⁵⁵

Teachers are expected to help in making the work of the vocation bureau more efficient by giving to the counsellor the benefit of their experience. They are urged to stimulate in their pupils the consideration of their future career, to supply them with the proper material for reading, and to ascertain by direct inquiry and indirectly by means of their work in composition, their tastes and aptitudes. "The ideal plan of articulating the several elements which have been treated would be to group and fuse all the various factors about the thought of vocation which would serve as center or core of the school program."⁵⁶

Some writers advocate early information on matters pertaining to vocation but others see in this a serious danger for the growing child, for as early specialization effectually

⁵⁵ Bonsor, F. G., "Necessity of Professional Training for Vocation Counseling," *Vocational Guidance*, Bulletin No. 14, 1914, p. 37; also Bowden, Wm. T., *Education Report*, 1915, pp. 264-265.

⁵⁶ Gillette, John M., *Vocational Education*, p. 247.

hinders the discovery of personal aptitudes and the development of latent powers in the child, so all that tends to early specialization is undesirable. Besides it is a serious mistake to train individuals for efficiency in a definite line of work, since especially at the present time there are abrupt and sudden changes in the industries, as new ones arise and old ones are revolutionized.⁵⁷ Overspecialization is the cause of unemployment and of inability to meet changed conditions; this may become just as detrimental to the individual and society as the lack of any development of skill. The failure of Oriental education, which had such a fair beginning in the control of nature, was caused by the effort to suppress the individual, hampering his development, and making progress practically impossible.⁵⁸ A similar condition would be brought about by too early specialization, therefore the earlier preparation for vocation must be indirect, rather than direct, or it will defeat its own purpose.

Though at the present time there is no unanimity on this question, the majority who have devoted their time and energy to a study of the situation recommend a broad and liberal education up to the age of fourteen in order to insure general vocational development. Nevertheless it is urged that the curriculum provide for vocational enlightenment before this age is reached. Manual training is considered to be sufficient to lay the foundation of trade dexterity and trade intelligence, because basic skill, whether mental or motor, is acquired early in life.⁵⁹ Just how to keep the proper balance between the informal and the formal, the incidental and the intentional, modes of education is one of the weightiest problems with which the philosophy of education has to cope.⁶⁰

John Dewey says that "To find out what one is fitted to do and to secure an opportunity to do it is the key to happiness. Nothing is more tragic than failure to discover one's true business in life, or to find that one has drifted or been forced by circumstances into an uncongenial calling." Since in his opinion "it is the business of education to discover what each

⁵⁷ Dewey, John, *Democracy and Education*. New York, 1916, p. 135.

⁵⁸ Graves, F. P., *History of Education*. New York, 1909, p. 108.

⁵⁹ Weeks, Ruth M., *The People's School*. Boston, 1912, p. 173.

⁶⁰ Dewey, John, *Democracy and Education*, p. 10.

person is good for, and to train him to mastery of that mode of excellence, because such development would also secure the fulfillment of social needs in the most harmonious way,"⁶¹ the task devolving upon the school is no light one. A readjustment of the present curriculum is imperative in order to meet the situation. Whether the present school system may be readjusted by a gradual transformation preserving the informational, the cultural, and the disciplinary features which they now possess, or whether a sudden and complete readjustment should be made, is at the present time an undecided, though much debated, question.⁶²

(To be continued)

⁶¹ *Ibid.*, p. 360.

⁶² Gillette, John M., *Vocational Education*, p. 13; also Dewey, John, *Democracy and Education*, p. 368.

SELF-DETERMINATION FOR IRELAND

November 30, 1918.

THE HONORABLE WOODROW WILSON,
President of the United States.

YOUR EXCELLENCY:

You are about to depart for Europe, to be at the Peace Conference what you were during the trying days of war—the spokesman and the interpreter of the lovers of liberty in every land. The burden now rests upon you of giving practical application to the principles of justice and fair dealing among nations which, as expounded in your many noble utterances, have made our country more than ever in its history the symbol of hope to all oppressed nations. Wherefore, we, the Rector and Faculties of the Catholic University of America, take this opportunity to address you and to ask respectfully that in this historic gathering you be the spokesman for the immemorial national rights of Ireland. Your influence will certainly go far toward a final acknowledgment of the rightful claims of Ireland to that place among the nations of the earth from which she has so long and so unjustly been excluded. We are convinced that any settlement of the great political issues now involved which does not satisfy the national claims of Ireland will not be conducive to a secure and lasting peace. You have said, “No peace can last, or ought to last, which does not recognize and accept the principle that governments derive all their just powers from the consent of the governed.” Disregard of the rights of small nations has aroused a spirit of righteous indignation which can never be appeased as long as any nation holds another in subjection. Subjection and democracy are incompatible. In the new order, “national aspirations must be respected; peoples may now be dominated and governed only by their own consent. ‘Self-determination’ is not a mere phrase.”

In keeping with these words of truth, we hold that the right of Ireland to ‘self-determination’ is immeasurably stronger than that of any nation for which you have become the ad-

vocate. Moreover, Ireland's claims are a hundredfold re-enforced by her centuries of brave, though unavailing, struggle against foreign domination, tyranny and autocracy. The manner in which the national rights of Ireland will be handled at the Peace Conference is a matter of deep concern to many millions of people throughout the world, and it is no exaggeration to say that the purpose of the United States in entering the war, namely, to secure a world-wide and lasting peace, will surely be nullified if a large and influential body of protest remains everywhere as a potent source of national friction and animosity.

That such unhappy feelings may not remain to hinder and embitter the work of the world's political, social, and economic reconstruction, we ask you to use your great influence at the Peace Conference to the end that the people of Ireland be permitted to determine for themselves through a free and fair plebiscite the form of government under which they wish to live.

With most cordial sentiments of respect and esteem, I remain,

Very sincerely yours,

(Rt. Rev.) THOMAS J. SHAHAN,
Rector of the Catholic University of America.

THE TEACHER OF ENGLISH

COMMENTS ON DR. ELIOT'S ADDRESS IN CARNEGIE HALL, NEW YORK

In the December number of the *REVIEW* we reprinted extracts from an address on "Defects in American Education Revealed by the War," given by Dr. Charles W. Eliot, President Emeritus of Harvard, in Carnegie Hall, New York City, November 24, 1918. This address was given in full in the *New York Times* of Sunday, November 25.

Some of the teachers in the field have already joined issue with Dr. Eliot, and letters from two of them reached the *REVIEW* in time for inclusion in this number. Other letters will be printed next month. As was to be expected, Dr. Eliot's pronounced and energetically proposed opinions met with equally vigorous and determined replies. The first letter is from a critic from the West, who lives in a state and community where not so many years ago alien tongues actually dominated the rightful English speech of the country:

The war has brought to a sharp issue in a few months what years of individual effort in peace time have failed to impress on the national mind. It is true, as Dr. Eliot correctly quotes from the mobilization statistics, that 7.7 per cent of our drafted men were illiterate, and that a distressingly large number of them had to be taught the rudiments of English before they could receive and execute military commands. This is a disgraceful state of affairs and must be corrected as soon as possible.

I question seriously, though, the effectiveness of the remedies which Dr. Eliot proposes. A mere money gratuity to each pupil of alien birth on finishing a specified course in the English language would not be more than scratching the surface of the problem, to say nothing of the vicious emphasis it places on the least worthy of the motives for learning the language.

The first step to successful results, I think, must be a general awakening of public opinion, brought about by a systematic campaign in schools, churches, and societies, to the prime importance and necessity of every man, woman and child having a working knowledge of the English language which will enable them to speak, read and write English intelli-

gently and fluently in their social and political and business relations. Make their *inability* to use the language, or their disinclination to do so, a serious reflection on their standing in the community; make it a defect to be deplored or pitied; make their *ability* to use intelligible English the key to many of the doors they must open to enjoy American life. Finally, cultivate among our citizens a civic pride in our language and our history, and the next generation will not be called upon to face the disturbing problems confronting the government to-day.

It is a thoughtful letter, a dignified letter, and it goes to the heart of the matter.

"We are living in a world of terrible realities," writes another teacher of English, from the South, "and I wonder how many of us are relating our teaching to that fact." She continues:

One sentence of Dr. Eliot's address caught my fancy in a special degree. He asserts that it should be the "incessant effort of the teacher to relate every lesson to something in the life of the child so that he may see the useful applications of the lesson, and how it concerns him."

Bravo! say I, for here is something on which Dr. Eliot and I can at last agree after many years of disagreement on various matters. Here is a way to be practical without being also a materialist or a time-server. Here is a way to put flesh and blood upon dry bones. Here is a way to make vital and attractive a subject which, especially to students of science, is so frequently uninviting because—I am quoting one of them literally—"It don't get you nothin'." I refer, of course, to that vague study known as "English," a study frequently recommended for its cultural value and thereby damned without trial.

Relate English to the life of your child-student, be he 5 or 15 or 25, and English ceases to be a set of rules, or so many hundreds of words to be handed in as a "composition" on Tuesday or next week, or a laboratory specimen out of which will be analyzed the psychology of Jane Dickens who had novel views on matrimony. Instead, English becomes a wonderful thing that gives you power and knowledge and delight, and that is a familiar companion whose presence you take for granted but of whose resources and possibilities you have just become aware. Not until we have made the teaching and learning of English a natural and obvious thing, have we succeeded as teachers, or will our pupils come to us at "English hour" just for the pure pleasure of our society while we talk to them and with them about the day's assignment.

Their language, next to their religion, is the most real and practical thing in their lives. Do we teach it as such? Do we relate it to their own small world, which after all is the only world that matters to them and should matter to us? I hope we teachers of English do, yet I am suspicious lest we do not. I fear we find it easier to drag them up to our world, instead of stooping graciously down—or up!—to theirs. I fear we find it easier to apply the moral to their lives instead of drawing it patiently from the realities in which they spend all their waking moments. Even their day-dreams and their play worlds are realities, albeit touched beautifully by imagination. I wonder how often we recall this and take wise account of it.

Realities have become dreadful things since 1914, and we are now receiving back into our own America a host of young men who have lived among or close to these realities for almost two years. It will not be long before they and their little ones will introduce a new and stern element into our world of education. If we have prepared for this by learning well and wisely the lesson that education is vitally related to life, that inductive reasoning is as important and necessary as deductive, that our pupils should always be brought to see the full application and implication of all we teach them, and how that teaching concerns their welfare and progress here and hereafter, then we can face with assurance the difficult years to come. Otherwise a hand is writing on the wall and we would do well to pause and ponder and prepare.”

NOTES

John Ayscough, whose novels, “Monks-bridge,” “Grace Church,” and others taking for their theme English life, have had wide reading in this country, will come to the United States in March on a lecture tour that will also embrace Canada. Afterwards he expects to embody his impressions of America in a book. This will be his first visit on this side of the Atlantic, although he has received the degree of LL.D. from two American universities. In private life he is the Right Rev. Monsignor Bickerstaffe Drew.

News comes from London of a plan to commemorate, there and at Raleigh, North Carolina, the tercentenary just passed of Sir Walter Raleigh’s death, October 29, 1618. Professor Gollancz, with former Ambassador Page, originated the scheme, which provides for a special service at St. Margaret’s,

Westminster, where Raleigh was buried and where there is already a memorial window given by Americans; for a public meeting at the Mansion House at which Mr. Gosse, Mr. Balfour, Lord Bryce, Sir Ian Hamilton, and American representatives were to speak; and for papers to be read at later dates by Professor Firth, Sir Sidney Lee, Sir Harry Stephen, Mr. Lionel Cust, and Professor Gollancz. There is even talk of a "Raleigh House" in London for promoting intellectual co-operation between British and American scholars.

The Drama League of America publishes a descriptive list of patriotic plays and pageants, and will advise with any amateur producers who wish to consult it, at its bookshop, 7 East Forty-second Street, or at any of its national offices.

The fine art of using words to conceal a lack of thought has seldom been more perfectly illustrated than in a recent article on *Joseph Conrad* in one of our oldest national weeklies.

What might have been a piece of constructive criticism at once degenerated, after the first sentence, into a hopeless jumble of befogged ideas and befogging phrases. For example, "Conrad's characters synchronize with their *mise en scène* in a continuity completely conspicuous (on his part) and completely satisfying; which is but another way of saying that in Conrad's art 'reflex action,' accident, surprise, the reportorial detailing of incidents for their own sake, have no part." You clear this hurdle only to be spilled headlong over the next—"Conrad's men are vibrant with an enigmatical rhythm, the hidden diapason of some of nature's most forbidding mysteries."

We submit respectfully that nature's most forbidding mysteries could scarcely be more forbidding than this esoteric comment. After all, De Quincey was right. "Enough," said he, "if every age produce two or three critics of this esoteric class, with here and there a reader to understand them." It were a pity should they waste *all* their sweetness on the desert air.

RECENT BOOKS

BIOGRAPHICAL.—*A Writer's Recollections*, by Mrs. Humphry Ward. Two volumes. Illustrated. New York: Harper & Brothers. *The Letters of Anne Gilchrist and Walt Whitman*, edited, with an introduction, by Thomas B. Harned. New York: Doubleday, Page & Co. *The Epistles of Erasmus. From His Earliest Letters to His Fifty-third Year, Arranged in Order of Time. English Translations from His Correspondence, with a Commentary Confirming the Chronological Arrangement and Supplying Further Biographical Matter*, by Francis Morgan Nichols. 8vo. Volume III. *Already published: Vol. I. Out of print: Vol. II.* Longmans, Green & Co.

CRITICAL.—*English Literature in the Nineteenth Century*, by William Henry Hudson. New York: The Macmillan Company. *George Meredith: A Study of His Works and Personality*, by J. H. E. Crees, M.A. (Camb.), M.A., D.Litt. (Lond.), Headmaster of the Crypt Grammar School, Gloucester; Author of "Didascalus Patiens," etc. Longmans, Green & Co. *A Study of William Shenstone and of His Critics*, by Alice I. Hazeltine. Menasha, Wis.: The Collegiate Press. *The Dream in Homer and Greek Tragedy*, by William Stuart Messer. New York: Columbia University Press. *Old English Poems*, by Cosette Faust and Smith Thompson. New York: Scott, Foresman & Co. *The Path of the Modern Russian Stage*, by Alexander Baksley-Luce. New York. *The Popular Theater*, by George Jean Nathan. New York: Alfred A. Knopf.

EDUCATIONAL.—*Expressive English*, by James C. Fernald. Funk and Wagnalls.

THOMAS QUINN BEESLEY.

EDUCATIONAL NOTES

HUNGRY CHILDREN

That thousands of children in our public schools are suffering in health from malnutrition, no one will question. While conscious of some of the social and economic problems involved in the attempt to furnish a noon meal to such children, we still cannot help feeling the force of words like the following from a New York physician: "The school lunch affords an excellent opportunity for teaching our boys and girls to choose their food wisely. It meets, in addition, a practical need to provide the school children with food at small cost. Many children cannot obtain at home a nutritious mid-day meal, which they need to maintain their vitality. This is particularly true at the present time, when so many women have been called to war industries. In organizing this service we are not venturing upon unknown ground, but, on the contrary, the school lunch is an organized part of the school system in a great many cities of this country and elsewhere, and wherever it has been tried it has been found to be of the greatest advantage both educationally and in regard to the health and the manners of the child.

SOCIALIZING THE SCHOOL

The large objective in modern education is to socialize the school. A socialized school is one so organized that the work, activities and methods are such that the result is directly a functional product. The first essential of a socialized school is a body of right objectives for its guidance. The socialized school accepts as its general objective the training of the oncoming citizens for social efficiency. Involved in this phrase, which states the large goal of the modern school, are five phases of efficiency: (1) health or vital, (2) vocational, (3) avocational or leisure, (4) civic, and (5) moral and religious. The basis for all phases of one's efficiency is a good body, kept in good health and up to good physical tone. One must be efficient in the thing that he does to earn his bread and butter—the physical necessities of life. He must be able

to do successfully and well his daily work. At the same time, he must realize that the modern day occupies but one-third of the twenty-four hours of the natural day. One has much time for use, therefore, which is neither spent in rest nor work. Education must do as much as possible to equip people to use their leisure time properly and wholesomely to themselves and others. While one is a worker at occupation he is also a citizen and sustains his relationships as a citizen to the civic affairs of the town, the county, the state, and the nation in which he lives. An essential to efficiency in his work, during leisure, and as a citizen, is a right moral and religious background and outlook. . . .

Not only does the socialized school demand the guidance of right objectives and an appropriate body of materials in the course of study as the basis upon which to proceed, but it likewise requires proper standards by which to judge the progress toward the goal. These standards are of two kinds: (1) standards of discipline and control, and (2) standards of attainment in work. Ordinarily, teachers are concerned about standards of discipline and control because of their convenience in managing and teaching their pupils. They insist upon punctuality and regularity of attendance, quiet and order, neatness, accuracy, honesty in work, and politeness and courtesy in the social relations of the school, primarily because it enables the school to run easily and smoothly. The successful operation of the school is, of course, one justification of these standards. The higher justification of them, however, is that the individual who is working under them and who is thereby incorporating them into his own personality, must possess them by the time he leaves the school if he would go out to the world's work successfully and satisfactorily. The business world is able to enforce its standards of punctuality, neatness, accuracy, honesty, courtesy, and so on, largely because of the faithful work which is done in good schools in the establishment of these standards as a part of the permanent equipment of the pupils. Or, to state it from the standpoint of the worker, to the extent that the pupils who leave the schools are able to do the work of the world, it is because

they have been equipped with those standards which the business world rigorously imposes upon those whom it pronounces satisfactory.

The business world has thoroughly demonstrated that the keynote in any organization promising success is cooperation. The school which trains most successfully for social efficiency recognizes that the attack which pupils should make on new problems and subject-matter under the teacher's leadership is the cooperative attack. The result is that each student is working not alone as though he were isolated on an island, but from the standpoint of his interests with whatever ability he possesses upon a general problem with which the entire group is concerned, with the object of all sharing the results of their study and work during the recitation period. The recitation period is not an individual matter between the teacher and pupils, in which each pupil sits and looks and listens, merely answering when "pumped" by the teacher, but it is a socialized situation, in which the pupils make their contributions under the umpiring of the teacher very much as mature people make their contributions in a round-table discussion.

The method of procedure of the teacher with her students is likewise employed by the principal of the school in relation to the teaching staff in any school which is thoroughly socialized and in which cooperation is the keynote. Instead of assuming as principals formerly did, that he knows all the needs of the school and is able personally to determine all its plans and policies, he meets the teachers frequently for the purpose of discussing problems and determining plans and policies in round-table fashion. He realizes that his large function is bringing of vision, leadership, and general point of view in the setting up of policies, and executive ability which is sympathetic at the same time that it is efficient in the execution of the management of the school. His dominant concern, however, is not with issuing orders, but rather in providing ways and means by which all of the best ideas possessed by the faculty may function in the progressive development of the school.

Nor is the cooperative spirit permeating the organization

and machinery of the school confined to the classroom and to the principal's relation to the teachers. It likewise manifests itself in the establishment and upbuilding of manifold school and community relationships. A modern socialized school does not consist of well-secured walls in a substantial building, within which teachers and pupils meet during certain hours five days per week. Rather it is a school which is relating itself to community problems and needs. To that end, it welcomes opportunities for acquainting the interested, intelligent citizens of the community with what the school is trying to do and with its methods of work. Opportunities are therefore provided the citizens for viewing the work of the school that they may become familiar with it. Parent-teacher organizations are established, school exhibits are arranged for, times for visiting regular work are announced. Following these opportunities extended to the patrons, in which they are kept familiar with the work of the school, conferences are arranged that the results of the best thinking of the lay school men and women may be focused back in the improvement of the school. By reason of these cooperative relations, the school is becoming sensitive in reference to the various subjects which possess functional value. Likewise, the new subjects, such as agriculture, commercial work, cooking, sewing, manual training, are being directed to the teaching of that information and to the employment of those methods which will more nearly guarantee that the training provided in these subjects shall really equip the students successfully to take up the work for which they are preparing.

H. B. WILSON,

The Sierra Education News, September, 1918.

THE NEED OF PHYSICAL TRAINING FOR BODILY DEVELOPMENT

The one general law, or that of growth and development, is a most important factor in the life of every human being. At all periods in a lifetime some form of growth or change is taking place in the body, and to aid this growth and to make a more perfect development we need physical training.

The muscles and brain are the two leading forces in life—the muscles, instruments by which we act, and the brain with which we think. While civilization has put much stress upon the right development of the brain, it is to be feared that the development of the body has been neglected. Attention cannot be too early paid to training the body, for its systematic and progressive culture should go on jointly with that of the mind.

Between the ages of five and twenty years, the demands of nature are such that physical exercise in some systematic form is most important. This period is a growing one, and, in fact, it is the period preparing the body for the mental activities to come. Much attention should be given to muscular growth, for it is during this time that the body changes most. At all times correct posture should be enforced so that the body will grow straight and well formed.

Systematic exercise to produce muscular power, better digestion and absorption of food, better and deeper respiration, and vigor in all organs of the body is invaluable. Games, too, are of great value, and they furnish muscular action and pleasurable mental and nervous stimulus.

In physical work it should be remembered that no part of the body should be trained more than another part, thus preventing premature development. The laws of physiology should be a guide, and the development of the body should be such as to produce a symmetrically and harmoniously developed whole, with perfect functional activity.

Unless each organ is in good working order, the body will become clogged with poisonous matter, mental activity will become less keen, and the mind will be below its best working activity.

If the race as a whole were leading the natural life, it is true that physical training would not be necessary, but customs, dress, and luxuries of civilization all make it impossible to live an absolutely normal life. Thus the body suffers unless some counter action is taken like regular, methodical exercise.

The need of physical training is great, and upon it much depends—longevity, happiness, and prosperity. Let us hope

that the world will heed this need and that the future will bring forth a healthier and better race of people.

GENEVA SMITH,
The Posse Gymnasium, September, 1918.

TEACHING OF PATRIOTISM

The teaching of patriotism is not a new task imposed by the war, but the war has made it more important and necessary. To fail in stimulating the patriotic feelings in children would mean a failure in one of the main functions of the school. But how to teach patriotism in connection with the war is the question which we have constantly asked and to which we yet have no answer. To my mind, the fundamental solution of this problem presupposes a clear conception of what true patriotism is. To conceive it in its highest and best sense, the teaching of it will be beneficial both to the individual and to the nation. To conceive it in a wrong perspective, the teaching of it, no matter how patriotic the teacher may feel, would be poisoning the minds of the children and doing a nation more harm than good.

Now, what is patriotism? To say that patriotism is love of country is begging the question, for the phrase "love of country" needs further explanation. Is the hatred of the enemy to be identified as true patriotism? Is the exaltation of the nation's greatness to be interpreted as real love of country? With all emphasis, we must say "No." To conceive patriotism in such terms would be nothing short of horrible perversion. In an autocracy the conception of patriotism cannot be anything other than the exaggerated national egotism and the contempt of other nation peoples, because the autocratic rulers must deliberately educate their people into such a frame of mind in order to further their imperialistic design. But in a democracy we must conceive patriotism as an unqualified devotion to the ideals and institutions of the country which guarantees liberty and justice to all. It is upon this higher and nobler conception that we must formulate our principle of instruction.

PING LING,
Education, September, 1918.

THE AIM IN THE EDUCATION OF WOMAN

So long as the differences of physical power and organization between men and women are what they are, it does not seem possible that they should have the same type of mental development. But while we see great reason to dissent from the opinions and to distrust the enthusiasm of those who would set before women the same aims as men, to be pursued by the same methods, it must be admitted that they are entitled to have all the mental culture and all the freedom necessary to the fullest development of their natures. The aim of female education should manifestly be the perfect development, not of manhood but of womanhood, by the methods most conducive thereto. So may women reach as high a grade of development as men, though it be of a different type. A system of education which is framed to fit them to be nothing more than the superintendents of a household and the ornaments of a drawing-room is one which does not do justice to their nature and cannot be seriously defended. Assuredly those of them who have not the opportunity of getting married suffer not a little in mind and body from a method of education which tends to develop the emotional at the expense of the intellectual nature and by their exclusion from appropriate fields of practical activity. It by no means follows, however, that it would be right to model an improved system exactly upon that which has commended itself as the best for men. Inasmuch as the majority of women will continue to get married and to discharge the functions of mothers, the education of girls certainly ought not to be such as would in any way clash with their organization, injure their health, and unfit them for these functions. In this matter the small minority of women who have other aims and pant for other careers cannot be accepted as the spokeswomen of their sex. Experience may be left to teach them, as it will not fail to do, whether they are right or wrong in the ends which they pursue and in the means by which they pursue them. If they are right, they will have deserved well the success which will reward their faith and works; if they are wrong, the error will avenge itself upon

them and upon their children, if they should ever have any. In the worst event, they will not have been without their use as failures, for they will have furnished experiments to aid us in arriving at correct judgments concerning the capacities of women and their right functions in the universe. Meanwhile, so far as our present lights reach, it would seem that a system of education adapted to women should have regard to the peculiarities of their constitution, to the special functions in life for which they are destined, and to the range and kind of practical activity, mental and bodily, to which they would seem to be foreordained by their organization of body and mind.—*Educational Review, September, 1918.*

NATIONAL RURAL TEACHERS' READING CIRCLE

Organization and Purpose.—The National Rural Teachers' Reading Circle was organized in 1915 by the Bureau of Education in cooperation with an advisory committee of state superintendents of public instruction. The purpose is to be of direct assistance to the thousands of progressive, serious-minded rural teachers of the country who desire guidance in their study to improve themselves professionally. Never before in the history of our country was there so great a demand for well-prepared rural teachers and supervisors as at the present time. It was to assist in finding and equipping these educators that the Bureau of Education organized the Reading Circle work three years ago.

Progress.—The American farmers are doing their great share in winning the war through increased production from the land. After the war is won the rural population must take an equally vital part in the economic reconstruction that is sure to follow the war. This calls for a new type of leadership, cultured and educated in practical phases of modern scientific agriculture. The most important and indispensable agent in the attainment of this task will be the rural teacher. Without the well-educated, broad-minded, sympathetic teacher any system of education can only be a lifeless mechanism.

Therefore the public must look to the country teachers and their preparation and see to it that they shall be men and

women of the best native ability, the most thorough education and the highest degree of professional knowledge and skill. Since the time of organization a large number of progressive rural teachers of the country have become members of the Reading Circle. No attempt has been made to draw to the circle large numbers; the aim has been rather to list a few leaders from each county of the several states. Results have been very satisfactory. Of the number matriculated a large percentage have completed the work and have received the Commissioner's certificate.

Cost.—The Reading Circle for 1918-20, which is hereby announced, will be without cost to the members except for the necessary books, which may be procured from the publishers at regular retail rates, or through local libraries, or in other ways. There is no restriction as to membership, although it is highly desirable that applicants have a liberal acquaintance with the best literary works, past and present.

Study Course for the Years 1918-1920.—The books for this period reflect largely the conditions in education due to the unprecedented changes going on in the world today. They are classified under five heads, namely; Nonprofessional Books of Cultural Value, Educational Classics, General Principles and Methods of Education, Rural Education, and Rural Life Problems.

The work is intended as a two-year reading course although it may be completed by the industrious teacher in a shorter time. A National Rural Teachers' Reading Circle Certificate, signed by the United States Commissioner of Education, will be awarded to each teacher who gives satisfactory evidence of having read intelligently not less than five books from the general culture list and three books from each of the other four lists—seventeen books in all—within two years from the time of registering.

Correspondence.—Teachers interested in the 1918-20 Reading Circle work should write for circulars, registration blanks, etc., in the Rural School Division, Bureau of Education, Department of the Interior, Washington, D. C.

REVIEWS AND NOTICES

Fourth Annual Report of the Superintendent of Parish Schools of the Diocese of Cleveland for the Year 1917-18.

While noting a general increase in the number of schools and pupils for the year, the Superintendent of the diocese of Cleveland draws the attention of his colaborers in the educational system to the fact that the attendance of pupils in the eighth grade classes has presented a problem of serious proportions. In the schools outside of the city of Cleveland 77 per cent of the seventh grade pupils of the previous year entered the eighth grade in September, 1917, and in Cleveland itself only 68 per cent returned for the higher grade. The Superintendent believes that the individual pastors can account for these serious losses. Our attention is drawn to the point by the belief that this is not a local problem but one that is unfortunately rather widespread and demanding study on the part of superintendents and pastors. The war's demands may account for some of the falling off, but it can hardly be responsible for the large percentage stated in this report and known to exist elsewhere. The seriousness of the problem urges that immediate steps be taken by the school authorities, both diocesan and local, to learn its causes in their several fields.

Some very thoughtful suggestions are proposed in the report on the support of the high school movement generally, and the necessity on the part of pastors, principals and teachers of urging that a good high school course should be given pupils before commercial studies or life pursuits be taken up. Among the benefits to be expected from the high school is increase in vocations to the religious life.

The Superintendent reports in another section that his schools have received much valuable help from the municipal Division of Health, and, as an evidence of the services rendered, prints a report from the Supervisor of School Health Activities in reference to work done in twenty parish schools of Cleveland. While the fullest details are not given as to the

manner of health inspection and direction in the schools, many hints are offered to reassure the fearful that the parental rights and functions were at no time disregarded, rather home co-operation was one of the chief means of realising the success attained. Many Catholic educators are deeply interested in this phase of school supervision, and the Superintendent of Cleveland may be assured that any further details he may be ready to give as to the methods of inspection and results will be widely appreciated.

PATRICK J. MCCORMICK.

Fourteenth Annual Report of the Parish Schools of the Diocese of Pittsburgh 1917-1918.

We have become so accustomed to look for signs of progress and growth in every diocesan superintendent's report as not to be surprised to find among the first things mentioned in this report that twelve new schools have been added to the system and 2,772 pupils added to the total enrollment. This is indeed a significant item, characteristic as it is of our reports on Catholic schools and gratifying to the Catholics at large as well as to the local school authorities.

The 1917-1918 report is especially informative on the methods in vogue in Pittsburgh for the efficient supervision of the system, some of which, we believe, are not in use elsewhere. A striking feature of these arrangements is the assignment of certain phases of school inspection to a board of inspectors. Their chief work is the investigation of the material and hygienic conditions of the schools. They are obliged by diocesan statute to report their findings to the School Board each year. Undoubtedly this is an excellent arrangement in a system of 197 schools, since it were impossible for the Superintendent to make an annual visit to each school.

Of general interest also is the Superintendent's recommendation to the pastors that they cooperate directly in the work of improving the efficiency of teachers by aiding the teachers of their parish schools to undertake summer extension courses. He very well shows that whatever financial outlay the parish incurs in this plan will be well repaid.

The most impressive note, however, in the report, and one bound to attract wide attention, refers to the Social Service

work undertaken by several parishes. This consisted of night school and settlement work. For the the former, four centers were established, and we learn that in them "nearly 2,000 pupils were enrolled, and seventeen races and languages represented; one hundred and eleven teachers conducted 45 classes. In six centers, Settlement Work was done among the smaller children. The classes were held in the parish school buildings; 600 pupils were instructed by 70 teachers. The work is conducted by experienced and professional teachers; normal classes have been instituted to train volunteers, and thus a constant supply of competent teachers is ensured. Classes were held in the various English branches, stenography and typewriting, sewing, millinery, singing, dramatics, physical culture, elementary English for girls of foreign parentage, and in a variety of other useful and cultural subjects. A large percentage of the attendance consisted of girls of foreign birth who had not had the advantage of a complete American education. The work is a voluntary one—an offering to the Church and State under the aegis of the Parish School. The example of these four centers could be emulated in many parishes of the diocese; the cause of the Catholic Church and of Catholic education would be the gainer."

Not many of our Catholic schools have engaged in this sort of social activity, and certainly the experiment in Pittsburgh will be watched with interest by Catholic superintendents, school officials and pastors throughout the country. Let us hope that in subsequent reports the Superintendent of Pittsburgh will give more data as to the general plan and details of the arrangement.

PATRICK J. MCCORMICK.

Eighth Report of the Superintendent of Parish Schools, Diocese of Newark, Year Ending June 30, 1918.

The report of the Superintendent of the Diocese of Newark presents as usual in excellent form the statistical data for the educational system of the diocese. In this, as in the instance of the Cleveland Report for the same year, some curious losses are recorded in the enrollment of pupils for the year reported. The general increase in pupils over the previous year is smaller than in the last eight years, and there were 672 pupils less in

the schools at the end of the year than at the beginning—an instance common to most of the systems this past school year, and undoubtedly owing to the war.

This report is mainly concerned with questions connected with the Diocesan Course of Study in use for eight years and now about to be revised. It is no doubt of first interest to the School Board and the teachers of Newark, but it is of general interest also because of the subjects discussed. The question of Christian Doctrine is treated at length, and primarily with a view to inculcating the right principles of method in its teaching. The larger principles of method are discussed and their application to the teaching of religion set forth. The Superintendent's intention is apparently one of stimulation and encouragement to the teachers, for he tells us that "the method above outlined is in use in our Parish Schools," although depending, as he shows a little later, for its successful application on the fitness and ability of the teachers to use it. While there can be no question as to the prevalence of the method in the schools of Newark, for the Diocesan Superintendent is the best witness on that point, one feels that he is too optimistic in predicating the same of the schools of the country, for he says that it is in use "not only in the schools of this diocese, but in practically all the Parish Schools throughout the country." Here, perhaps, "the wish is father to the thought." Certainly there can be no doubt that wherever the method is favorably regarded or does prevail, its success is dependent on the fitness, ability and zeal of the teachers to apply it.

PATRICK J. MCCORMICK.

Keeping Our Fighters Fit For War and After, by Edward Frank Allen, written with the cooperation of Raymond B. Fosdick, Chairman of the War and Navy Departments Commissions in Training Camp Activities, with a special statement written for the book by Woodrow Wilson. New York: The Century Company, 1918. Pp. v+207.

Now that the war has come to a close, the thoughts of the whole world are turning towards the future, and to face the future, stock is being taken of the present, of the good and the evil that the war has left. The present volume contains an

authoritative account of the effort made by this country to prevent a great deal of the needless evil that so frequently has resulted in the past from the mobilization of armies and war activities. In the special statement prefixed to the volume, President Wilson says:

"The Federal Government has pledged its word that as far as care and vigilance can accomplish the result, the men committed to its charge will be returned to the homes and communities that so generously gave them, with no scars except those won in honorable battle. The career to which we are calling our young men in defense of democracy must be made an asset to them, not only in strengthened and more virile bodies as the result of physical training, not only in minds deepened and enriched by participation in a great, heroic enterprise, but in the enhanced spiritual values which come from a full life lived well and wholesomely. I do not believe it an exaggeration to say that no army ever before assembled has had more conscious painstaking thought given to the protection and stimulation of its mental, moral and physical manhood. Every endeavor has been made to surround the men, both here and abroad, with the kind of environment which a democracy owes to those who fight in its behalf. In this work the Commissions on Training Camp Activities have represented the government and the government's solicitude that the moral and spiritual resources of the nation should be mobilized behind the troops. The country is to be congratulated upon the fine spirit with which organizations and groups of many kinds, some of them of national standing, have harnessed themselves together under the leadership of the government's agency in a common ministry to the men of the army and navy."

T. E. S.

Democracy Made Safe, by Paul Harris Drake. Boston: LeRoy Philips, 1918. Cloth, 12mo, \$1.00 net. Pp. xii + 110.

One hundred years ago the autocratic and imperialistic governments of Europe took alarm at the rise of democracy in Western Europe and in the Treaty of Verona, November 22, 1822, Russia, Austria, Prussia, and France signed articles in which they pledged themselves to exert all their power to suppress and eradicate democracy from the world. Article I

of this treaty reads: "The high contracting powers being convinced that the system of representative government is equally as incompatible with the monarchical principles as the maxim of the sovereignty of the people with the divine right, engage mutually, in the most solemn manner, to use all their efforts to put an end to the system of representative governments, in whatever country it may exist in Europe, and to prevent its being introduced in those countries where it is not yet known." Article II reads: "As it cannot be doubted that the liberty of the press is the most powerful means used by the pretended supporters of the rights of nations, to the detriment of those of princes, the high contracting parties promise reciprocally to adopt all proper measures to suppress it, not only in their own states, but, also, in the rest of Europe."

Of these four monarchies, France has long since been converted into a republic and the present war has apparently brought about the complete destruction of the other three. The powers plotting against representative government have been overcome by the resistless force of the rising tide of democracy in the world. But let no one suppose for a moment that this means the safety of democracy. The old saying will apply here: "As for my enemies, I will take care of them myself, but from my friends, O Lord, deliver me." The problem of tremendous present interest is how democracy is to save itself from the multitude who are invoking force in its name and who, without clear vision, are spreading destruction and sowing the seeds of defeat.

Bolshevism is inflicting unheard cruelty and spreading terror throughout Russia, and it is threatening to engulf the world. Excesses of this kind are in reality the greatest menace to democracy.

Mr. Drake's harmless looking little volume is in reality a seed of incalculable evil. The opening paragraph of the Foreword sounds well: "The desirability of reforming our social system so that justice will flow down like water and righteousness like a mighty stream, is conceded by every right-thinking person today. In the minds of the vast majority of people our present method of doing business is far from satisfactory as a basis of human society. As a result, the world teems with every description of reform organization imagin-

able. The mere existence of such societies and bands of well-disposed persons is evidence of the fact that something is wrong. How to go about the problem of readjusting society to conform with advanced ideals of humanity and social well-being is the thing which puzzles most people. What shall we do to be saved? is the well-nigh universal question. It is the purpose of the following pages to answer that question in a rational and humane spirit."

There is no doubt whatever of the condition here complained of nor of our need of an adequate solution of the many social problems which confront us in the present breaking up and re-ordering of the world, but Mr. Drake's solution is quite another matter. His call is not to legitimate development but towards destruction and a new beginning, in which all the progress of the centuries is to be destroyed in order that we may begin at the beginning and go through the whole travail again. This is sufficiently indicated in the first paragraph of his opening chapter:

"The business of the world will one day be run without the medium of money. The time will come when all of the present indispensable mediums will not exist. Not until that time comes will democracy be assured."

Propaganda of this nature is dangerous for the public welfare. It is against the public policy to muzzle the press; there is, therefore, but one remaining source of safety—the education of the masses to think along sane lines when considering social and economic problems. The schools and the press are needed to work overtime to prevent the forces of destruction from working their way with us.

T. E. S.

From Isolation to Leadership, a Review of American Foreign Policy, by John Holladay Latané, Ph.D., LL.D., Professor of American History in the Johns Hopkins University. New York: Doubleday, Page and Company, 1918. Pp. 215. Price, \$1.00.

This little volume contains scarcely a superfluous word. It presents a set of clear-cut pictures showing the rise of democracy and its spread throughout the world. It brings out the

critical moments wherein Providence intervened to save democracy, although Providence is not mentioned or given credit for intervention.

The origin and meaning of the Monroe Doctrine are set forth with a simple directness that none can miss. The volume should prove helpful at present in clearing the public mind for due consideration of the many problems that await us.

T. E. S.

Behind the Scenes in the Reichstag, sixteen years of parliamentary life in Germany, by the Abbé E. Wetterlé, ex-deputy at the Reichstag and in the Alsace-Lorraine Chamber, with a prefatory letter by René Doumic, translated from the French by George Frederick Lees, Officier de L'Instruction Publique. New York: George H. Doran Company, 1918. Pp. xiii+256.

This is one of the most illuminating of the many volumes that have recently appeared dealing with the long-standing controversy between France and Germany which resulted in the world war and the disruption of the three great empires. If the motives which led the German people to make war on France are such as are portrayed by the Abbé Wetterlé in this volume, the catastrophe was but poetic justice. Hatred is a disintegrating principle and never leads in any other direction than that of death and ruin.

René Doumic, after a careful perusal of the work, and aided by a long and intimate acquaintance with the author and his many works, gives an appreciation of the volume in his prefatory letter, which should serve as the best of introductions to the book. We quote the following paragraph from his letter:

"As a member of the Reichstag, you have seen German politicians close at hand. You know what you are to believe about them. You have been present at their debates and have seen them, as in all parliaments, divide themselves into parties. As Conservatives, Socialists, or members of the Catholic Centre, you have observed them following different conceptions. Only, what you have also seen—seen with your own eyes—is that there was always, in any and every case, a point at which all divisions ceased as though by magic, a ground on which all

could meet, an object to which all strained in common. The feeling with which all were in accord was their hatred of France. The thought in which all collaborated was the preparation of war against France.

"During forty years they combined, arranged, strengthened, perfected the formidable machine which was to be directed against us. And we, during that time, continually and stubbornly closed our eyes and stopped our ears, unwilling to see or understand anything. We worked uninterruptedly—in that case only, alas, uninterruptedly—to weaken ourselves. We complacently welcomed, forbearingly diffused everything which disarms a nation and betrays it to the enemy. . . . Such is the painful idea which the mind evokes when one reads your well-informed pages. . . . War broke out at the hour the Germans had chosen. So it was necessary, in the magnificent reawakening of the race, that French heroism should rebuild, but at the price of—what a sacrifice! All that our improvident leaders had criminally undone. Thus your book teaches a lesson—a lesson for the present and the future."

T. E. S.

The German Terror in France, an historical record, by
Arnold J. Toynbee, late Fellow of Balliol College, Oxford.
New York: George H. Doran Company, 1917. Pp. 220.

These pages are a continuation of "The German Terror in Belgium," reviewed in a former issue. This is a detailed statement of devastation and depravity, profusely illustrated by photographs taken in the devastated area.

The Catholic Educational Review

FEBRUARY, 1919

AMERICA'S PIONEER WAR SONGS

In the successful conduct of war, music is well-nigh an indispensable factor. Man is led to a great extent by his feelings, and it is to these that music chiefly appeals. During the course of almost every struggle of any significance, threatening clouds gather on the political horizon of a nation. Dissatisfaction arises among the people at home, while at the front the troops become discouraged and yearn for more peaceful days. It is in such times that music proves itself a friend in need. There is something in the dash and vigor of a spirited band piece that penetrates our very being. Even nations renowned for their prowess and valor have recognized the value of this emotional auxiliary, and have derived much benefit from its use.

During the Second Messenian War, the Spartans, the most military of the Greek commonwealths, called to their aid a lame poet from Athens, Tyrtaeus, that he might inspire and lead them to battle. In 1803 the British Government awarded Charles Dibdin, one of her dramatists, a pension of £200 for the valuable services he had rendered in keeping popular feeling against the French at the high-water mark during the long years of enmity between the two countries. Dibdin's songs had especially an invigorating effect on the morale of the men in the British navy. In the Civil War the songs of the North aided the Unionists in bringing the struggle to a victorious close. The Federals had an imposing array of battle-hymns, while the Confederates had relatively few. Root's "Battle Cry of Freedom" more than once performed valuable service during this war, as the following incident will in part attest.

A few days after the capitulation of Lee some Union officers were entertaining a number of their brethren of the Confederate army

at a certain house in Richmond. They had a quartette among them, but out of respect for the feelings of the Southerners refrained from singing their camp songs. The men from Dixie, however, expressed a desire to hear the Northern battle-hymns. Of course the Union men responded with a will, and did not leave off till they had sung them all. When they had finished, one of the Confederate officers exclaimed: "Gentlemen, if we'd had your songs we'd have licked you out of your boots! Who couldn't have marched or fought with such songs, while we had nothing, absolutely nothing, except a counterfeit 'Marseillaise,' 'The Bonny Blue Flag,' and 'Dixie,' which were nothing but jigs. 'Maryland, My Maryland' was a splendid song, but the tune, old *Lauriger Horatius*, was about as inspiring as the 'Dead March in Saul,' while every one of these Yankee songs is full of marching and fighting spirit."

He then addressed his superior officer, saying, "I shall never forget the first time I heard that chorus, 'Rally round the Flag.' It was a nasty night during the Seven Days' fight, and, if I remember rightly, it was raining. I was on picket, when just before 'taps' some fellow on the other side struck up 'The Battle Cry of Freedom' and others joined in the chorus until it seemed to me that the whole Yankee army was singing. A comrade who was with me sang out, 'Good heavens, Cap, what are those fellows made of, anyway? Here we've licked them six days running, and now, on the eve of the seventh, they're singing 'Rally round the Flag?' I am not naturally superstitious, but I tell you that song sounded to me like the knell of doom; my heart went down into my boots; and though I've tried to do my duty, it has been an uphill fight with me ever since that night."

The songs prevalent during the Revolutionary War are not conspicuous for poetical or literary merit, but rather for the spirit of defiance and liberty which they breathe. Whenever poetry is pressed into the service of politics, it degenerates and sinks to a low level. This is as true of the days of Swift and Addison as of the days of Trumbull and Barlow. One of the writers of the Revolution says they wrote "from a great desire to state the truth, and their opinion of it, in a quiet way, just set their poetical lathes a-turning, and twisted out ballads and songs for the good of the common cause." Every section of the country contributed its share of patriotic literature, although perhaps the greater portion

was published in New England. There, also, we find the first attempt at musical composition in this country, which, though somewhat crude, was all the more agreeable for its spontaneity and freshness.

In this country music is developing along the same lines along which our literature was evolved. The early settlers were of European parentage and naturally brought with them the ideals and customs of their native land. This had its effect on literature and music, all compositions being modelled according to Old World examples. In literature nothing was considered excellent or in good style for which a predecessor could not be found among the masterpieces of England. Butler's "Hudibras" was "sedulously aped," as was also Pope's "Rape of the Lock." But gradually we broke away from this hindering influence, and today we have a literature which is distinctly American. What Mark Twain says could only proceed from a Missourian. In music we have not as yet reached this stage. We are still in the imitating period, no American music, with the exception of "ragtime," having been as yet evolved.

But a little study of our history will show that this could hardly have been avoided. The early colonists had scant leisure for the study of the arts. They had more urgent problems to deal with. Theirs was a question of existence. After the Indian Wars came the struggle with Great Britain. To these were added internal troubles relative to state rights and slavery, and, to complete the list, international complications arose against our will and desire. Then the nation has not long since emerged from its swaddling clothes, and half-grown youths as a rule do not concern themselves much with questions of art.

Another reason for the lack of musical ability among the early settlers is found in the fact that the Pilgrims looked with disfavor on all music. The only singing allowed was the chanting of the Psalms, and this only because the Jews in the Old Testament had also sung the Psalms in praise of Jehovah. Artistic singing, or singing by note, was regarded as directly sinful. No organ accompaniment was permitted in the churches "so that attention to the instrument does not divert the heart from attention of the matter of song."

On account of these conditions music labored under difficulties in the early days of its existence in America. At the commence-

ment of trouble with England the colonists were accordingly at a disadvantage. Of poets, as usual, there were enough. But where to procure the tunes for the patriotic hymns and odes that were pouring in from all directions was another question. The matter was settled in part by adapting the words of the different poems to tunes already existing. Thus it has come to pass that we have very few original melodies for our early patriotic hymns, most of them being of foreign extraction.

A song which precedes the Revolution in date of composition is that probably written by Mrs. Mercy Warren, of Plymouth, Massachusetts. Mrs. Warren is one of the most interesting women of the Revolution. She was the third child of Col. James Otis, a very conspicuous figure in the early days of our trouble with England. In 1754 she married James Warren, then High Sheriff under the British Government, afterwards a general in the Revolutionary army. He it was who suggested to Samuel Adams the idea of forming committees of correspondence. Mrs. Warren's mental endowments were of a high order, and often was her advice sought by such men as Jefferson, Dickinson, Samuel and John Adams, Gerry, and Knox. She herself says: "By the Plymouth fireside were many political plans originated, discussed, and digested." Washington, also, was acquainted with her.

The song of which she is supposed to have been the author was sung to the tune of "Hearts of Oak." It was called the "Liberty Song." The origin of national hymns very often cannot be determined with certainty, no reliable data being obtainable. According to some authorities the words of this hymn were written by John Dickinson and Arthur Lee. On July 4, 1768, the former wrote to James Otis, a frequent contributor to the *Boston Gazette*: "I enclose you a song for American freedom. I have long since renounced poetry, but as indifferent songs are very powerful on certain occasions I ventured to invoke the deserted muses. I hope my good intentions will procure pardon, with those I wish to please, for the boldness of my numbers. My worthy friend, Dr. Arthur Lee, a gentleman of distinguished family, abilities and patriotism, in Virginia, composed eight lines of it. Cardinal De Retz always enforced his political operations by songs. I wish our attempt may be useful."

This song went through a sort of evolution before it finally emerged in its last form. The initial version seems not to have

suited the royalistic feelings of the Tories, for, after its publication, "A Parody upon a Well-Known Liberty Song" appeared in the Supplement Extraordinary of the *Boston Gazette*, September 26, 1768. Possibly there was too much of the spirit of freedom and independence in it to suit the taste of the Tories. The last form of the song came out in 1770, when a parody on the Tory parody was published, known as the "Massachusetts Song of Liberty."

In these versions the state of mind existing in those days is very well portrayed. Although the first edition breathes the old Saxon spirit of liberty and freedom, we find no disparaging remarks of the home government. She is even given a toast, provided "she is but just, and we are but free." The Tory parody of this version is made up of rather strong language, approaching even to vulgarity. In two years the breach between the two factions had widened considerably, and the maiden colony was slowly drifting away from her moorings. Consequently the words of the last edition are anything but a flattery of the Tory element. For the purpose of comparison, stanzas from the original and the last version are here given.

Come join in hand, brave Americans all,
And rouse your bold hearts at fair Liberty's call;
No tyrannous arts shall suppress your just claim,
Or stain with dishonor America's name.
In freedom we're born, and in freedom we'll live!
Our purses are ready—
Steady, friends, steady!
Not as slaves, but as freemen, our money we'll give.

This bumper I crown for our sovereign's health,
And this for Britannia's glory and wealth;
That wealth and that glory immortal may be,
If she is but just, and if we are but free.

[Chorus]

From Version of 1770

Come swallow your bumpers, ye Tories, and roar,
That the sons of fair freedom are hampered once more;
But know that no cut-throats our spirits can tame,
Nor a host of oppressors shall smother the flame.
In freedom we're born, and, like sons of the brave,
We'll never surrender,
But swear to defend her;
And scorn to survive, if unable to save.

Ye insolent tyrants, who wish to enthrall,
 Ye minions! ye placemen! pimps, pensioners, all!
 How short is your triumph, how feeble your trust!
 Your honors must wither and nod to the dust.

[Chorus]

Then join hand in hand, brave Americans all,
 To be free is to live; to be slaves is to fall;
 Has the land such a dastard as scorns not a lord?
 Who dreads not a fetter much more than a sword?

[Chorus]

The first American composer of any significance is William Billings, born in Boston, October 7, 1746. Billings was a child of nature, a wild flower of the soil, so far as musical education is concerned. Of the rules of harmony and counterpoint he was blissfully ignorant; in fact he did not believe in them, claiming in his early days that nature is our best teacher. He was a tanner by trade and, like all geniuses, was very eccentric. His eyesight was poor, physically he was deformed, and till his death he lived in want. Though he was the first American to show any appreciable musical talent, there is not a stone to mark his grave. As usual in such cases, people took advantage of his shortcomings and made sport of him. Over the doorway of his home he had hung a sign which read "Billings' Music." One night the entire neighborhood was awakened by the peculiar music emitted by two cats that had been suspended to this sign with their tails by someone humorously inclined.

Like that other native American genius, Stephen Collins Foster, Billings wrote his own words to his music. His songs vibrate with patriotism and cheered many a desponding heart. His compositions were extremely popular with the troops, who took them along to the front, and so their influence spread. In this, one is reminded of the prominent rôle which a Massachusetts regiment of soldiers played at the beginning of the Civil War in spreading the battle-hymn "Glory Hallelujah." Although psalm-singing alone was permitted at the time, the people took up these songs of Billings with great enthusiasm. His most popular tune was "Chester," and many a time the fifers in the Continental Army played this air in their tents. To this melody Billings composed the following stirring words:

Let tyrants shake their iron rod,
 And slavery clank her galling chains,
 We'll fear them not, we'll trust in God;
 New England's God forever reigns.

The foe comes on with haughty stride,
 Our troops advance with martial noise;
 Their veterans flee before our arms,
 And generals yield to beardless boys.

When God inspir'd us for the fight,
 Their ranks were broken, their lines were forc'd,
 Their ships were shattered in our sight,
 Or swiftly driven from the coast.

What grateful offering shall we bring?
 What shall we render to the Lord?
 Loud hallelujahs let us sing,
 And praise his name on every cord.

That the cause of liberty will always find defenders and that the oppressed will never lack sympathizers are evidenced by the fact that Henry Archer, though possessed of a goodly inheritance in England, forsook the land of his birth and threw in his fortunes with the ragged soldiers of the Rebellion. Archer not only spoke with deeds but also with words. He put his pen at the service of the patriots, and the result was a song which found much favor among the troops. It is more of a good-fellowship than military song and shows that Archer was a warm admirer of the humble dwellers in the New World. It is made up of a series of toasts. Two of the verses are herewith given. In the following stanzas he toasts the lawyer, the veteran who had again responded to the call of arms, and the farmer.

The Volunteer Boys

Hence with the lover who sighs o'er his wine,
 Chloes and Phillises toasting,
 Hence with the slave who will whimper and whine,
 Of ardor and constancy boasting.
 Hence with love's joys,
 Follies and noise,
 The toast that I give is the Volunteer Boys.

Here's to the squire who goes to parade,
 Here's to the citizen soldier;
 Here's to the merchant who fights for his trade,
 Whom danger increasing makes bolder.
 Let mirth appear
 Union is here,
 The toast that I give is the brave Volunteer.

During the Revolutionary period there was at Hartford a group of men known as the "Hartford Wits" who were endeavoring to raise our literature out of the provincial class and make it national. To the foremost of them belonged Joel Barlow, a man of many parts. Barlow was built after the pattern of Franklin. He successively was chaplain in the Continental Army, financier, poet, land speculator, politician, and diplomat. For seventeen years he lived abroad, became a member of the "Constitutional Society" of London, stood on intimate terms with the Girondists of France, was consul at Algiers, and even enjoyed French citizenship.

Barlow wrote an epic of ten books, "The Columbiad," which was to be national. Hawthorne once made the suggestion that we stage this to the accompaniment of thunder and lightning. It is rather dull reading. Hearing that Massachusetts was in need of chaplains, Barlow turned away from the study of law, took a six-weeks course in theology, and at the end of that time was licensed a minister of the Congregationalist Church. How highly he valued patriotic songs can be seen from a remark which he made on his entrance into the army: "I do not know, whether I shall do more for the cause in the capacity of chaplain than I would in that of poet; I have great faith in the influence of songs; and shall continue, while fulfilling the duties of my appointment, to write one now and then, and to encourage the taste for them which I find in the camp. One good song is worth a dozen addresses or proclamations."

A poem commemorating the burning of Charlestown, called "Breed's Hill," has been ascribed to Barlow. It consists of fourteen stanzas.

Breed's Hill

Palmyra's prospect, with her tumbling walls,
 Huge piles of ruin heap'd on every side,
 From each beholder, tears of pity calls,
 Sad monuments, extending far and wide.
 Yet far more dismal to the patriot's eye,
 The drear remains of Charlestown's former show,
 Behind whose walls did hundred warriors die,
 And Britain's center felt the fatal blow.
 To see a town so elegantly form'd,
 Such buildings graced with every curious art,
 Spoil'd in a moment, on a sudden storm'd,
 Must fill with indignation every heart.

Sewall was born in 1749. He was adopted by his uncle, Chief Justice Stephan Sewall, of Massachusetts, and died at Portsmouth, March 29, 1808. His "War and Washington" was written at the beginning of the Revolution and sung in all parts of the country. It is very forceful and energetic, and when reading it one is reminded of the graphic and fitful style of Carlyle. The entire poem comprises twelve stanzas.

**Vain Britons, boast no longer with proud indignity,
By land your conqu'ring legions, your matchless strength
at sea.**

**Still deaf to mild entreaties, still blind to England's good,
You have for thirty pieces betray'd your country's blood.
Like Esop's greedy cur you'll gain a shadow for your bone,
Yet find us fearful shades indeed, inspir'd by Washington.**

Thro' Europe, Afric, India? Whose navy rul'd a World?
The luster of your former deeds, whole ages of renown,
Lost in a moment, or transferr'd to us and Washington.

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had borne it he 'had no Christian name.'" Paine had splendid intellectual gifts, but he did not make full use of them. During his school days a classmate having written a squib about him on the college wall, Paine's friends advised him to return the compliment in like manner. He did so, and in this way discovered his poetic ability. Most of his compositions at college were written in verse. He later entered the counting-office of Mr. James Tisdale, but proved a rather heavy burden on his employer's hands, for "he made entries in his day-book in poetry, and once made out a charter party in the same style." On another occasion he was sent to the bank with a check for \$500. On the way he met some of his literary friends, went to Cambridge, "and spent the week in the enjoyment of 'the feast of reason and the flow of soul.'" At the end of his trip he returned with the money.

The song we are here considering shows a very marked resemblance to Thomson's famous poem "Rule Britannia," one of the national hymns of England. It was modelled along the same lines, and also sung to the same tune; it approaches rather close to plagiarism. The two versions follow.

Rise Columbia

When first the sun o'er ocean glow'd,
And earth unveiled her virgin breast,
Supreme 'mid Nature's, 'mid Nature's vast abode,
Was heard th' Almighty's dread behest:
Rise Columbia, Columbia brave and free,
Poise the globe and bound the sea.

Rule Britannia

When Britain first at Heav'n's command,
Arose from out the azure main,
This was the charter, the charter of the land,
And guardian angels sang this strain;
Rule Britannia! Britannia rule the waves;
Britons never shall be slaves.

Not all the songs were of a warlike character. People were more religious in those days than at present, and felt the need of a Helper in their struggle against a superior enemy. We therefore find poems of a semi-religious nature among the productions of this period. The more spirited songs, those with a military swing, were sung on the marches; those in which the religious element entered were sung at home and in the churches. Among the songs

of the latter class must be reckoned "Columbia," written by Timothy Dwight.

Dwight was one of the leaders of the Hartford wits, and for twenty-one years was president of Yale. As a child he was very precocious. He read the Bible at four, studied Latin unaided at six, and was ready for college at eight. His mother was the third daughter of Jonathan Edwards, the noted divine, and from her lips he received his early instructions. Dwight's best poetry is found in "Columbia," written when he joined the army at West Point, and composed for the brigade in which he served as chaplain. It was taken up with enthusiasm and published in all popular collections. The poem is noteworthy for the noble ideals which it breathes; it is free from hate, and seeks to elevate the hearts and minds of its readers. In it the author dreams of an America powerful in her justice and love, the haven of the poor, and "the queen of the world." The entire poem consists of six stanzas.

Columbia

Columbia, Columbia, to glory arise,
The queen of the world and the child of the skies;
Thy genius commands thee; with rapture behold,
While ages on ages thy splendors unfold,
Thy reign is the last and the noblest of time.
Most fruitful thy soil, most inviting thy clime;
Let the crimes of the east ne'er encrimson thy name;
Be freedom and science, and virtue and fame.

To conquest and slaughter, let Europe aspire:
'Whelm nations in blood, and wrap cities in fire:
Thy heroes the rights of mankind shall defend,
And triumph pursue them, and glory attend.
A world is thy realm: for a world be thy laws,
Enlarg'd as thine empire, and just as thy cause;
On Freedom's broad basis, that empire shall rise,
Extend with the main, and dissolve with the skies.

Thus, as down a lone valley, with cedars o'erspread,
From war's dread confusion I pensively strayed—
The gloom from the face of fair heaven retired,
The winds ceased to murmur, the thunders expired;
Perfumes as of Eden, flowed sweetly along,
And a voice, as of angels, enchantingly sang—
Columbia, Columbia, to glory arise,
The queen of the world and the child of the skies.

Another song of semi-religious character is "The American Hero," written by Nathaniel Niles, Norwich, Connecticut. Niles was a graduate of Princeton and a Master of Arts at Harvard. He was a man of ability and filled positions of diverse nature. He afterwards removed to Vermont, where he became District Judge of the United States. He died at the age of eighty-six.

"The American Hero" was composed immediately after the Battle of Bunker Hill. It is a Sapphic ode, consisting of fifteen stanzas. It also was at once set to music, and for years afterwards was sung in the churches. In the view of some this poem is the best literary production of the time.

The American Hero

Why should vain mortals tremble at the sight of
Death and destruction in the field of battle,
When blood and carnage clothe the ground in crimson,
Sounding with death groans?

Infinite wisdom teacheth us submission;
Bids us be quiet under all his dealings;
Never repining, but forever praising
God our Creator.

Then to the goodness of my Lord and Master,
I will commit all that I have or wish for;
Sweetly as babes sleep, will I give my life up
When called to yield it.

Life for my country and the cause of freedom,
Is but a cheap price for a worm to part with;
And if preserved in so great a contest,
Life is redoubled.

(To be continued)

LAWRENCE LEINHEUSER.

A MASTER OF CAUSERIE

"A Little of Everything" is the title of an ingathering of essays from the books of Mr. E. V. Lucas, a delightful miscellanist. The caption might be used to describe the contents of all the volumes—and they are many—which his pen has to its credit. It is a deft and nimble pen which strays delightfully at the urge of his fancy, whether the theme be fireside or sunshine, coaches or motor-cars, country walks or city ways, traits of humor or of pathos. Throughout, his point of view is that of the cultured man of the world, to whom nothing comes amiss, and who can treat urbanely the niceties of convention or some wilding charm of rustic life. A graceful touch on little things, a familiarity with the bric-a-brac of literature, an eye for the odd, the droll, and the whimsical in life and manners—these are assets of this literary chef. His literary fare he served up with all the rare taste of an epicure. Thus he has culled for us a florilegium of letters of all ages which range from grave to gay, from lively to severe. Companion anthologies set forth the lure of the open road—sun and moon, clouds and stars, and the wind on the heath—or the call of the friendly London town.

While he has written of many other cities, he is mostly insular in his affections and does not wander willingly beyond the metropolis and its environs. He loves to potter about amid its inns and art-galleries and curio shops, to haunt the places where lived its celebrities, to note the national consciousness as evidenced in the manner of its daily life, to fix in words some fleeting aspect of beauty amid its shifting changes. Thus, for example, he discusses the query whether London's prettiest effect is to be had in the key of blue when the street-lamps are lit, or in the symphony of colors—blue-gray and white-gray—presented by the pigeons that soar and circle against the black and gray background of the British Museum, or in the impressionistic view at sunset of a line of barges on the Thames. For an expression of the color-tone of city life, however, we must refer to the exquisite Muse of Mrs. Meynell, who puts the matter beyond question:

But when the gold and silver lamps
Colour the London dew,
And, misted by the winter damps,
The shops shine bright anew—
Blue comes to earth, it walks the street,
It dyes the wide air through;

A mimic sky about their feet,
The throng go crowned with blue.

Our annalist, too, frequents the music-halls, and recounts the turns of the mimes and artistes—Dan Leno and Cinquevalli, Genée, and Maude Allan—who graced them in the immediate past. Not only is he a lover of the theater, but, for all Kipling's satire, he is equally whole-hearted in his devotion to sport. So he strolls to the cricket-grounds, where he delights his eye with the patterns woven by the "flanneled fools" on the greensward:

"As the run-stealers flicker to and fro."

Or, perhaps, it is the doughty feat of some "muddled oaf" on the Rugby field, charging the goal at a tense moment of the game, that he chronicles. He feels, also, the fascination of the circus and its clowns and can recapture the thrill of the big tops as he first experienced it. Thus does he stray, like Lamb, within the charmed circle of London and find his themes in its manifold occupations.

Of the immediate out-of-doors and of the littler animals almost domesticated he writes with equal charm. A judicious blend of fireside enjoyment and feeling for nature gives his books that quality of intimacy which we find, for example, in the essays of Leigh Hunt. In his pages the pleasantest of paths winds through landscapes, alive with country sights and sounds, to vistas which beckon in the blue distance. By the way he sketches the creatures which cross the trail, with an art which suggests the pen of John Burroughs. He has something novel to say on the fearfulness of rabbits, on the celerities of hares, and is especially happy in his observation of the habits of squirrels:

The squirrel must be emboughed if he is to show in brightest pin. On the ground he is swift and graceful, but his tail impedes instead of assisting him; in a tree, or in mid-air between two trees, this brilliant aeronaut is a miracle of joyous pulsating life Once the tree is gained, he scampers up a yard or two, on the side farthest from the enemy, and then pauses as suddenly as if an enchanter had bidden him turn to stone. Nothing in nature is more motionless than a wary, watchful squirrel. He clings to the bark, with cocked head and fearful eyes, a matter of half a minute before climbing to the first fork of the boughs. But to say climbing is a mistake; it is not climbing; it is just running, or, better still, going. A squirrel goes up a tree.

Notable, too, is his characterization of domestic fowl: "the little brood of ducklings, who move about ever in solid phalanx; collectively, seven yellow ducklings, with weakly, twittering beaks and

foolishly limp necks"—but the squirrel he has made peculiarly his own.

The interests of the book-lover dominate all he writes, for, after all, his nearest congener is the dilettante who rooms over Bemerton's book-shop. It is from this vantage-ground that he views life, and he selects for his sketches that material which admits best of literary exploitation. He often chooses for his medium the lost epistolary art of more leisured days, and restores to his record of current topics something of its bygone charm. He makes it the vehicle of life's little ironies, and in a series of letters he develops some amusing *contretemps* due to the foibles of the imaginary correspondents who write at cross purposes. His style has the informality and unaffected ease of such writing at its best. If he gossips delightfully of the creature-comforts of life, of the delicacies of the breakfast table—tea and toast, watercress and marmalade—we feel that he had in ulterior view a repast of exquisite flavor:

Watercress, if it tastes of anything, tastes of early morning in spring. It is eloquent of the charm of its native environment. Nothing else—lettuce, radishes, cucumber, land cress, or celery—speaks or sings to the eater, as watercress does, of cool streams and overhanging banks and lush herbage. The watercress has for neighbors the water-lily, the marsh marigold, and the forget-me-not. The spirit of the rivulet abides in its heart.

Here is a connoisseur who, if he condescends to Mrs. Beeton, can extract poetry from a cookery-book!

The amenities of society, modes and fashions in dress, some rarity of art or letters, a *tendre* for domesticity and the lenitives of life—these form the staple of his repertory. He writes deliciously of antiques, nick-nacks and old china; he revels in memories of the worthies of sporting days such as figure in the novels (now forgotten) of Robert Surtees; he pokes excellent fun at some minor eccentric—the Rev. Cornelius Whur who specialized in graveyard poems, or the egregious Thomas Day who wrote that priggish story for boys, "Sandford and Merton"; he resurrects some faded dandy like the Count D'Orsay, who shone in the circle of Lady Blessington and Lord Byron. Or, again, he chats engagingly of his favorite Dutch painter, Vermeer or Hobbema, enlarges knowingly on the contents of school hampers, or crystallizes his experience of life in some ingenious apologue. Rarely does he essay any deep sentiment; at most he pens a wistful passage at which the eye of Phyllis may darken. Though he touches mostly the

comfortable surface of things, occasionally this student of manners has something penetrating to say on the art of *savoir vivre*. One sapient observation may be quoted as a counsel of perfection in this age of social camouflage:

The art of life is to show your hand. There is no diplomacy like candour. You may lose by it now and then, but it will be a loss well gained if you do. Nothing is so boring as having to keep up a deception.

"Montaigne and Howell's Letters are my bedside books," wrote Thackeray in his gossipy "Roundabout Papers." "If I wake at night, I have one or other of them to prattle me to sleep again." For us today the offhand, discursive sketches of Lucas serve a like purpose. They are charged with that nameless thing—personality. Their tone is essentially friendly; their style—by turns bland, quizzical, insistent, desultory, fanciful, wilful—suggests the mood and accents of an entertaining companion who is actually chatting with us. The occasional asides, afterthoughts, questions, iterations help to complete the illusion. Then the causerie throughout its varied range of subjects is invariably restful, soothing. It brings before the imagination a succession of images that take shape, develop, and fade like the dream-pictures in the embers of the evening fire. Faces racy, quaint, grotesque; figures normal, foreshortened or elongated; characters with some odd quirk or twist in them appear and disappear in a series of dissolving views. This shifting pageant of the hearth parallels the kaleidoscopic presentment of life in his essays and best expresses their quality. They exercise on us a beguiling influence comparable only to the spell of fireside milieu which he has drawn so charmingly: "A true luxury is a fire in a bed-room. This is fire at its most fanciful and mysterious. One lies in bed watching drowsily the play of the flames, the flicker of the shadows. The light leaps up and hides again; the room gradually becomes peopled with fantasies. Now and then a coal drops and accentuates the silence. Movement with silence is one of the curious influences that come to us: hence, perhaps, part of the fascination of the cinematoscope, wherein trains rush into stations, and streets are seen filled with hurrying people and bustling vehicles, and yet there is no sound save the clicking of the mechanism. With a fire in one's bed-room sleep comes witchingly"—as, also, with a book of Lucas' to serve as a *livre de chevet*.

F. MOYNIHAN.

VOCATIONAL PREPARATION OF YOUTH IN CATHOLIC SCHOOLS*

An Outline of the History of Vocational Education in Catholic Schools

The Church has ever been solicitous for the welfare of her children, and so we find that from the dawn of Christianity she provided for their education. As soon as the yoke of persecution and oppression by civil authority was removed, she fearlessly sought to accomplish her aim; namely, to extend the sublime message of hope and salvation to all; to establish that equality among men which the Redeemer had come to restore; to make known the loftiest truths of religion and the highest form of morality. Her mission was to teach religious truths and moral precepts, but in order to do this it was necessary to provide for the training of the intellect as well. This became more imperative when the home influence was no longer able to counteract the dangers that threatened the moral welfare of her children. Therefore, she established the Catechumenal schools, which provided religious instruction for prospective Christians; the Catechetical schools, in which vocational training was given to the future priest; the Song schools and Parish schools, where Christian doctrine, reading and writing were taught, and the children were prepared to participate in the services of the Church.⁶⁵

Most important of all the educational institutions during the early Middle Ages were the Monastic schools, for though the monasteries were primarily intended for purposes of devotion, they provided systematic instruction for the young committed to their care by parents that they might receive a Christian education. In the West monasticism was to be an instrument in the hands of the Almighty for renewing the face of Europe. St. Benedict, who knew from his own experience the moral dangers of a Godless education, began a work of untold benefit to mankind when he established his order. It is true that this

* A dissertation, by Sister Mary Jeanette, O.S.B. M. A., St. Joseph, Minnesota, submitted to the Catholic Sisters College of the Catholic University of America, in Partial Fulfillment of the Requirements for the degree of Doctor of Philosophy.

⁶⁵ McCormick, P. J., *History of Education*, Washington, D. C., 1915, pp. 65-90.

was not done with the intention of teaching art, or fostering architecture, or promoting other industries; the main object of life in the monasteries was the sanctification of its members, who, according to the words of St. Benedict, are really worthy of the name "monk" only when they live by the labor of their own hands.⁶⁴ To work and to pray was to be the occupation of his children, and from this small and apparently insignificant beginning resulted the transformation of Europe.

The principle that manual labor has its legitimate place in the course of instruction did not originate with St. Benedict. In the fourth century we find in St. Basil's legislation concerning pupils this statement: "And whilst acquiring knowledge of letters, they are likewise to be taught some useful art or trade."⁶⁵ And in St. Jerome's instruction to Laeta regarding the education of her daughter, Paula, there is set forth explicitly the kind of manual work that she should be taught.⁶⁶ This is all the more remarkable since he outlined the course for a noble virgin, not for the practical use that the skill of her hands might acquire, but as a means of obtaining a complete education.

Though the early Christians recognized the value of labor in the educative process and were aware of its dignity, since the Son of God had deigned to teach this lesson by His example, it was a very difficult problem to convince the newly converted world of the fourth century that their preconceived notions concerning manual work were erroneous and not in accordance with those of a true disciple of Christ. The Romans, whose dominion extended well-nigh over the then known world, looked upon the pursuit of any industry, and especially of agriculture, which was almost exclusively the portion of slaves, as degrading occupations.⁶⁷ To overcome such prejudice was one of the many difficult tasks that confronted the Church in early Christian times. It was accomplished mainly through the influence of monasticism. Bound by their rule to divide the time between prayer and labor, the followers of St. Benedict, by their ex-

⁶⁴ St. Benedict, *The Holy Rule*, Atchison, Kansas, 1912, Ch. 48, p. 109.

⁶⁵ Drane, A. T., *Christian Schools and Scholars*, New York, 1910, p. 24.

⁶⁶ Denk, Otto, *Geschichte des Gallo-Fränkischen Unterrichts u. Bildungswesens*, Mainz, 1892, p. 262.

⁶⁷ Montalembert, *Monks of the West*. Boston, 1872, Vol. 1, Book 3, p. 297.

ample, taught the lesson which made possible the civilization of Europe. According to the example of Our Lord and His disciples, labor was sanctified by them and raised to the dignity of a virtue in which lies man's redemption.

The monastery was usually located in an isolated "desert"; that is, in an uninhabited, uncultivated tract of land, covered with forests or surrounded by marshes.⁶⁶ The monks desired the solitude which an inaccessible retreat offered, and the donor's munificence incurred the least possible sacrifice. But the patient toil of the monks transformed the forests, the marshes, the sandy plains and barren heaths into fat pasturages and abundant harvests. The regions thus restored often comprised from one-fourth to one-half of a kingdom, as was the case in Northumberland, East Anglia and Mercia.⁶⁷

The material benefit that the work of the monks secured for Europe by the clearing of forests, by irrigation, drainage, the development of agriculture, and the impetus given to all the industries was very great; but these were surpassed by the mental and spiritual good that was produced by means of the training given in these schools. The conquest of the wild beasts that dwelt within the forests was not as difficult as the victory over barbarian passions; to obtain fruit and grain from the wilderness was a lighter task than to graft upon these untamed natures the nobility of Christian virtues.⁶⁸

The training and instruction were transmitted not only by direct teaching in the schools established by the monks, but also by their intercourse with the people.⁶⁹ In the one their influence was necessarily limited to the comparatively few who had the opportunity and inclination to attend their institutions. In the other it extended directly or indirectly to the inhabitants of the entire country. Their instruction was at first intended only for their immediate followers, who were to attain the higher ideals of Christian life with greater security. In the plan of Divine Providence they were destined to a great deal more than to accomplish their primary aim.

Since the use of meat as food was limited, sometimes alto-

⁶⁶ *Ibid.*, Book 14, p. 613.

⁶⁷ *Ibid.*, Book 14, p. 613; also Grupp, Georg, *Kulturgeschichte des Mittelalters*, Paderborn, 1907, Vol. 1, p. 261.

⁶⁸ Grupp, Georg, *Kulturgeschichte des Mittelalters*, p. 264, Vol. 2.

⁶⁹ *Ibid.*, p. 264.

gether prohibited by the rules and customs of the monasteries, it became necessary to raise fruit and vegetables. The result of their labor in procuring the necessities of life was so marvelous that the people deemed it supernatural; they thought that the monks needed but to touch the ground with a fork or a spade and the work of cultivation was completed. Again, the legends tell us of wild beasts that left the forests and voluntarily offered their services to the plough-man; of the bitter fruit of a tree made sweet and palatable by the touch of the saint's hand. In these and similar legends we recognize the monk as the successful tiller of hitherto unproductive soil; we see him taming and domesticating wild animals, and we learn that the art of grafting was not unknown to the monk of the sixth century.⁷²

The comment of Augustus Jessopp on the monasteries of England could well be applied to any one of these institutions that sprang up in great numbers in all parts of Europe. He says: "It is difficult for us now to realize what a vast hive of industry a great monastery in some of the lonely and thinly populated parts of England was. Everything that was eaten or drunk or worn, almost everything that was made or used in a monastery, was produced upon the spot. The grain grew on their own land; the corn was ground in their own mills; their clothes were made from the wool of their own sheep; they had their own tailors and shoemakers and carpenters and blacksmiths almost within call; they kept their own bees; they grew their own garden-stuff and their own fruit. I suspect that they knew more of fish culture than, until very lately, we moderns could boast of knowing. They had their own vineyards and made their own wine."⁷³ The diversity of occupations offered by the monasteries to their members was largely the cause of the rapid increase of their numbers. In Vienne and vicinity there were twelve hundred monks and nuns as early as the seventh century, or scarcely one hundred years after monasticism had been established in the Occident. Each convent soon possessed a school, with an attendance that seems incredibly large in our day, because the conditions in which we live are very different. Thus St. Finian's school, in the

⁷² *Ibid.*, Vol. I, p. 135.

⁷³ Jessopp, Augustus, *The Coming of the Friars*, New York, 1892, p. 143.

first half of the sixth century, is said to have had three thousand students; this number, though large, is not absurd, for instruction was given out of doors and the students did not live in one building. They dwelt in huts constructed by themselves, and, as the convent rule prescribed, earned their living by the work of their hands.⁷⁴

Gustav Schmoller, in tracing the development of industries, expresses his appreciation of the work done in the convents when he says that it was in these schools that workmen were trained and artists developed. Architects and painters, sculptors and goldsmiths, bookbinders and metalworkers were the products of technical instruction given in the monasteries. The schools of the Benedictines were the schools of technical progress from the seventh to the eleventh century.⁷⁵

In the course of time different orders were founded having different aims, and new spheres of activity were created. We have in this an anticipation of the diversity of occupation in the different guilds to which the monastic schools gave rise. "The studious, the educational, the philanthropic, the agricultural element—all to some extent made part of the old monastic system."⁷⁶

The very nature of the work done by the monks necessarily affected the people of the surrounding country. When they made roads and bridges, erected hospitals and churches, and brought large tracts of land under cultivation, they offered objective teaching to all the inhabitants of the vicinity. This work was done especially by the Carthusians, who were occupied with providing asylums for the sick and the poor, with building schools and churches, with erecting bridges and making streets; in the neighborhood of Chartreuse this work has been continued down to the twentieth century, and the means wherewith to do this work is obtained by the proceeds of their own labor.⁷⁷

⁷⁴ Denk, Otto, *Geschichte des Gallo-Fränkischen Unterrichts*, p. 252-260.

⁷⁵ Schmoller, Gustav, *Die Strassburger Tucher u. Weberzunft*, Strassburg, 1879, p. 361; also Helmbucher, Max, *Die Orden u. Kongregationen der Katholischen Kirche*, Paterborn, 1897, Vol. I, p. 191.

⁷⁶ Eckenstein, L., *Women Under Monasticism*, Cambridge, 1896, p. 186; also Eberstadt, Rudolf, *Der Ursprung des Zunftwesens*, Leipzig, 1900, pp. 139-140.

⁷⁷ Helmbucher, Max, *Orden u. Kongregationen*, Vol. I, p. 259.

In the monastery of medieval times the baker, the butcher, the shoemaker, the tanner, the saddler, the smith, and the carver were able to produce articles of superior quality, and therefore became the teachers of the colonists in all their occupations, and they were instrumental in the formation of guilds and fraternal societies.⁷⁸ The work within the convent was originally performed by the members, but the increase of their estates made it necessary to employ many other workmen. This gave to lay people an opportunity to learn a regular trade and directly effected the spread of the industries in the vicinity.⁷⁹ Besides this, the monks tried to attract tradesmen from afar and employed free handworkers, which indicates their solicitude for acquiring a knowledge of whatever progress had been made elsewhere.⁸⁰

In this manner they succeeded in training men to skilled labor that in time of need for prompt action—*e. g.*, the erection of barracks in the process of a campaign—each man, the lowliest soldier as well as the highest official, was able to contribute his share with great skill and speed, and the entire work was completed in a few minutes.⁸¹ With like zeal and eagerness did men devote themselves to the building of churches, but this work remained almost exclusively the work of the monks until the twelfth century. The monasteries of Cluny, Corvey, Fulda, St. Gall, and Paderborn were veritable schools of architecture. In the last-named convent a Benedictine monk of the thirteenth century executed the most important monument of early medieval sculpture.⁸²

Special attention was also given to art and architecture in the Dominican convents, notably those in Italy. The church of St. Maria Novella, in Florence, which was built by them, was daily visited by Michel Angelo, who pronounced it "beautiful, simple and pure as a bride."⁸³ It is remarkable that we find few names of the skillful artists who left us such a wealth of beauty in design and ornamentation, which even in the bare

⁷⁸ Müller, Walther, *Zur Frage des Ursprungs der Mittelalterlichen Zünfte*, Leipzig, 1910, p. 67.

⁷⁹ Grupp, Georg, *Kulturgeschichte des Mittelalters*, Vol. II, pp. 260-263.

⁸⁰ *Ibid.*, p. 142.

⁸¹ *Ibid.*, p. 146.

⁸² Helmbucher, Max, *Orden u. Kongregationen*, Vol. I, p. 191.

⁸³ *Ibid.*, p. 573.

fragmentary remains is a source of unending wonder and delight.

Like the building of churches, so also their decoration by painting and sculpture was almost solely done by the monks. They taught the theory as well as the practice of art in these early ages, as is evident from the books compiled on the subject. Theophilus, a Benedictine monk, who died in the twelfth century, was the author of a work which gave directions for painting.⁵⁴ And a nun of St. Catherine's Convent, in Nuremberg, wrote one which gave instructions for making glass pictures in mosaic.⁵⁵

The extensive and valuable libraries that were begun and enlarged by the monks indicate their high esteem for learning. Those of the Benedictines rank foremost among the libraries of all orders.⁵⁶ Vocational training was not only no detriment to the cultivation of letters, but rather aided the progress of education, for some of the most famous teachers of the order were masters in the manual arts. The biography of Easterwine gives us a glimpse of the eleventh century monk: "His duties were to thrash and winnow the corn, to milk the goats and cows, to take his turn in the kitchen, the bakehouse, and the garden; always humble and joyous in his obedience, . . . and when his duties as superior led him out of doors to where the monks labored in the fields, he set to work along with them, taking the plough or the fan in his own hands, or forging iron upon the anvil."⁵⁷ When we consider what the attitude of the wealthy had for centuries been toward labor and the laborer, we can readily understand the surprise that must have been caused among the people when a proud nobleman responded meekly to the call of obedience and performed the work which hitherto had been done for him by the servant and the slave. It is because the monks did not disdain the most humble occupations as a means of advancing, instructing, civilizing and converting the pagans that they accomplished their great task of converting Europe, for thus they approached the lowliest and gained their confidence and good will. St. Wil-

⁵⁴ *Ibid.*, Vol. I, p. 190.

⁵⁵ Janssen, J., *History of the German People*, translation by Mitchell, London, 1905, Vol. I, Book II, p. 213.

⁵⁶ Helmbucher, Max, *Orden u. Kongregationen*, Vol. I, p. 189.

⁵⁷ Montalembert, *Monks of the West*. Boston, 1872, Vol. II, p. 502.

frid, as he sought refuge among the pagans in the kingdoms of the Southern Saxons, taught his future converts, who were then suffering from a famine caused by a drought of three years' duration, a new means of gaining their subsistence by fishing with nets.⁸⁸

The monks possessed the confidence of the people to such a degree that parents entrusted to their keeping children at the tender age of five, for no other place offered such opportunities to train them in the sciences and, more important still, in the art of leading good Christian lives.⁸⁹ The moral value of labor was practically demonstrated each day, labor itself being transformed into prayer. For "the Church enlisted art in the service of God, making use of it as a valuable supplement to the written and oral instruction which she gave the people. Artists thus became her allies in the task of setting forth the beauties of the Gospel to the poor and unlearned. All the great artists grasped with fidelity this idea of the mission of art, and turned their talents into a means for the service of God and man. Their aim was not to exalt beauty for its own sake, making an altar and idol of it, but rather for the setting forth of God's will."⁹⁰ Art itself, though used as an instrument to teach and elevate by means of symbols, did not suffer on that account, nor was its development in any way hindered. On the contrary, never did man produce finer masterpieces in painting, sculpture and architecture than when his motive was only to accomplish his work for the greater glory of God. Such works were not accomplished when the motive was pecuniary gain or self-glorification. The disinterestedness of these artists is shown by complete indifference to perpetuating their names with their work.

Some of the most exquisite creations of art were produced by some unknown, unnamed artist. In some cases an initial is the only indication that tells us to whom we are indebted for the pleasure of seeing the expression of the author's noble thoughts. In many more cases there is no indication whatsoever of the artist's name.⁹¹

⁸⁸ *Ibid.*, Vol. II, pp. 681-683.

⁸⁹ Denk, Otto, *Geschichte des Gallo-Fränkischen Unterrichts*, p. 194.

⁹⁰ Janssen, J., *History of the German People*, Vol. I, Book 2, p. 167.

⁹¹ Sighart, J., *Geschichte u. Kunstdenkmale, Bavaria, Landes in Volkskunde*, München, 1860, Vol. II, pp. 975-976.

Scarcely had a nation issued from the night of paganism, being instructed in the mysteries of faith and the laws of morality, when the Church through her ministers hastened to reveal to her children the pleasures of the mind and the beauties of art. This work had begun in the catacombs at the tombs of the martyrs and then reappeared in the great mosaics which still decorate the apses of the primitive churches in Rome. In the seventh century Benedict Biscop brought to England both painters and mosaic workers from the continent to decorate his churches. Thereby he obtained the twofold result of instructing the learned and unlearned by the attractive image and also of fostering among the Anglo-Saxons the practice of art, architecture and glassmaking.⁹² In the following century Ceolfrid, who could wield the trowel as well as the crosier, complied with the request made by the King of the Picts and sent his monks to Scotland where they introduced Christian architecture.⁹³

With marvelous rapidity the work of transformation went on and the ninth century witnessed flourishing monasteries in all parts of the country. The description of one of these is given in the following words: "Looking down from the craggy mountains the traveller would have stood amazed at the sudden apparition of that vast range of stately buildings which almost filled up the valley at his feet. Churches and cloisters, the offices of a great abbey, buildings set apart for students and guests, workshops of every description, the forge, the bake-house and the mills; and then the house occupied by the vast numbers of artisans and workmen attached to the monastery; gardens too, and vineyards creeping up the mountain slopes, and beyond them fields of waving corn, and sheep speckling the green meadows, and far away boats busily plying on the lake and carrying goods and passengers—what a world it was of life and activity; yet how unlike the activity of a town. It was, in fact, not a town, but a house, a family presided over by a father, whose members were all knit together in the bonds of common fraternity. Descend into the valley, and visit all these nurseries of useful toil, see the crowds of rude peasants transformed into

⁹² Montalembert, *Monks of the West*, Vol. II, p. 496.

⁹³ *Ibid.*, Vol. II, p. 516; also Sighart, *Landes u. Volkskunde*, Vol. I, p. 260.

intelligent artisans, and you will find that the monks of St. Gall had found out the secret of creating a world of happy Christian factories."⁹⁴ It was in this hive of activity that we find St. Toutilo, the famous teacher, expert musician and master in the art of painting, architecture and sculpture.⁹⁵ In those days the ability to construct, as well as to play, the organ or other musical instrument was required of the musician.⁹⁶

St. Dunstan in the tenth century obliged his parish priests to teach the children of their parishioners grammar, the Church chant, and some useful handicraft trade.⁹⁷ This proves that not only did the children, who enjoyed a monastic education, receive vocational training, but also the less fortunately situated of the parishioners. A typical example of the kind of education received by a young nobleman of the tenth century is that of Bernward, a talented Saxon noble whose education was entrusted to Thangmar in the Convent of Hildesheim. He was instructed not merely in all the sciences of the schools, but also in the practical and mechanical arts, leaving none untried.⁹⁸

When he became Bishop of Hildesheim the beneficial effects of his education were apparent to all under his jurisdiction, for he promoted the spread of Christian education, the arts and mechanics. For this purpose he established convents, engaged sculptors, painters and metallists whose workshops he visited daily and whose work he inspected personally. He provided means for boys and youths to learn what was most worthy of imitation in any art; he took those who were talented with him to court and gave them the opportunity to accompany him when he travelled; he encouraged them to practice any handicraft of which they had gained knowledge.⁹⁹ In this manner he succeeded in sharing with his people the fruits of his vocational training and his talents that had been developed in the monastery which he finally entered, five years before his death.¹⁰⁰

(To be continued)

⁹⁴ Drane, A., *Christian Schools and Scholars*. New York, 1910, p. 170.

⁹⁵ Specht, F. A., *Geschichte des Unterrichtswesens*. Stuttgart, 1885, p. 319.

⁹⁶ *Ibid.*, p. 360.

⁹⁷ Drane, A., *Christian Schools and Scholars*, p. 218.

⁹⁸ Specht, F. A., *Geschichte des Unterrichtswesens*, p. 343.

⁹⁹ *Ibid.*, pp. 343-344.

¹⁰⁰ *Ibid.*, p. 344.

PRIMARY METHODS

According to the function performed by the teacher, the method which she employs may be characterized as didactic or organic. When the teacher aims at building up definite mental structures in the mind of the child, she examines each item of knowledge, and endeavors to have the child understand it and place it in an orderly system where he may find it when need arises. The teacher is the builder; her mind supplies the order and arrangement of parts and the resulting growth proceeds, like that of a growing building, in an arithmetical ratio. The reason for this ratio is obvious—the direction and the energy employed in the building come from the teacher and not from the mind of the child or from the structures of knowledge that are being erected in it. Such growth, it is needless to point out, is at best instrumental—it is neither vital nor fecund. It is not, therefore, organic, and, whatever name may be applied to the method, it is improper to call it organic. If the name didactic be applied here, it is only to set it off in strong contrast to the organic methods which govern the teacher who realizes that her function is to stand without the portals of life and to minister to the needs of the inward builder.

The mind in its growth, like the body, demands food and proper conditions; it then proceeds to analyze the food and to lift it into its own structures. The direction and the force producing such growth reside in the mind of the pupil and are strengthened by each additional item of mental food thus assimilated. It is for this reason that vital growth always proceeds in a geometrical ratio. The blacksmith who receives 25 cents for each of the four shoes which he nails to a horse's feet earns a modest wage, but were he to receive one mill for the first nail, two mills for the second nail, four for the third, etc., his compensation for the thirty-two nails would make him a millionaire. To astonish us by the results and bring home to us the meaning of geometrical ratio, a teacher of my young days placed the following problem on the blackboard: "Farmer Jones bought one hundred acres of land for fifty dollars an acre and sold it for one grain of wheat for the first acre, two grains for the second, four for the third, etc. He sold his wheat for a dollar a bushel, did he make or lose by the transaction, and how much?" We counted the grains of wheat required to

fill a thimble and worked out the problem, but the result was so vast as to dwarf even our newly acquired war expenses.

In the organic method the teacher aims at providing proper conditions for mental assimilation. She selects and prepares the mental food supply and stimulates the mind of the child, but she abstains rigidly from any attempt to build the inward mental structures. This is left to the mind of the child and to his constantly increasing insight and strength. The results are naturally astonishing when contrasted with those formerly obtained by the didactic method. This may be seen in the work which is now being done in the parochial schools of the Diocese of Cleveland. Five years ago, our methods and texts were put in the first grade of all the schools of the diocese. The work has been carried with these children up through the higher grades. At first the teachers were unfamiliar with the method, but even during the first year the work was astonishingly good. Since that time the teachers have grown in power, the texts have been gradually rounded out, and the results obtained have been constantly improving. All that we had dared to hope for has been achieved, and more. We publish here a specimen of the work of a child in the fourth grade which was sent to us by the diocesan superintendent, Rev. W. A. Kane, together with his statement of the conditions under which the work was done:

JAN. 9, 1919.

DEAR DOCTOR SHIELDS:

I am enclosing a report of a talk given the other day by a pupil of the fourth grade to the girls of the high school. I am sure it will interest you, especially since I vouch for the following:

1. It is a stenographic report, and in the transcribing no corrections in language have been made.

2. No special preparation had been made for the talk. The girl had not given the talk before, and did not know she was to give it till that day.

3. The talk concerned facts she had not studied since September.

4. It was not a memorized talk, as is evident from the fact that the girl has given it three times since in language and construction quite different from the first speech.

Sincerely yours,

W. A. KANE.

"Girls, this is little Alma Donnellon of the fourth grade. She is going to tell us about Attila invading Rome."

"Sister, Attila didn't invade Rome. He only came to the gates of Rome and then went away without entering the city."

"Oh, I beg your pardon, Alma. Then please tell us what happened when he came to the gates of Rome."

"Attila was king of the Huns. He was said to be a mower of men. He was born in the western part of Asia near the Forest of Tartary in the fifth century. He was short, broad-shouldered and had a huge head. He had a thin black beard. He received his company seated on a wooden stool and ate from wooden dishes, but his men ate from golden dishes.

"After some time Attila came down from Asia and pitched his tents on the banks of the Danube River. He had an army of five hundred thousand men. He was warlike by nature and he thought that he would like to go into France and pillage and burn all the cities of that country. With his men he crossed the Rhine River into France and burned and destroyed as he went along. The people had no time to offer any resistance. When he came to the city of Metz the people of this city held out a little longer than the others.

"From Metz he went to Troyes. The Bishop of Troyes was a very holy man. He promised his people that he would save the city for them. He went to meet Attila, dressed in pontifical attire. Attila was so astonished at the bravery of this holy man that he left the city unharmed and went back to his tents. Then he moved towards Paris. The people of Paris were dismayed. They prayed to St. Genevieve, the patron saint of their city, and she told the people to be comforted, that Attila would not destroy their city. This came true, for Attila for some reason turned in a different direction and left Paris unharmed. He then turned towards Orleans. Orleans was noted for miracles. The people in Orleans were frightened, for they thought that in a few days Attila would come into their city and pillage and burn it. The Bishop of Orleans asked a Roman general if he would send his men to fight for Orleans. Just at the critical moment when the people of Orleans were going to throw open their gates to Attila the Roman general came and they had a battle and Attila was defeated.

"After his defeat at Orleans, Attila crossed the Alps into Italy. Soon he was at the gates of Rome. The people of Rome were terrified. They walked up and down the streets talking in low, anxious voices. As the soldiers passed along the people watched them, for they felt that the future of their city depended on the soldiers. Valentinian and Theodosius, the two Roman Emperors, went out to Attila and asked him to be a general in the Roman army. But he sneered at them, saying that his servants were generals and that Roman generals were servants. He boasted that 'he was the scourge of God and that grass never grew where his horse had trod.' Valentinian and Theodosius went back to their palaces and Attila sent them this insolent message, 'Prepare a palace for me this day.' This meant an invasion. Valentinian, who was a coward, sent the message to the senate as though he did not know what to do.

"The Roman senators selected Celestus, one of their number, to go to Valentinian and make a last attempt to induce him to defend the city. Just as Celestus was coming down the steps of the Roman Forum he met Justus, a tribune. Justus asked Celestus if there was any news that he might carry to the people, who were very anxious. But Celestus had no good news and said that he feared that the barbarian Huns would come in and pillage and burn their city. While they were talking, the people gathered around to hear. Celestus asked Justus if he had seen Attila and if he knew how terrible a man Attila was. Justus said that he had not seen him. Then Celestus said that he would tell Justus about him so that he might give the description to the people.

"Celestus told Justus how he had gone out to Attila's camp the day before to see if he could make a truce with him. Attila came out of his tent and his soldiers and the women and children gathered around him. They were all very ugly and were very much afraid of Attila, who was very fierce and wicked looking. Celestus said that Attila made fun of the Romans and boasted that he had burned every town and field of grain between the Alps and Rome.

"Then Celestus told how he had left the camp of Attila feeling sick at heart and that as he came back into the city he thought of the Holy Father and of how he loved the people. This strengthened him and he went to see Pope St. Leo. The Holy Father promised to help him if Valentinian still refused and said that he would meet him at three o'clock the next day. Valentinian refused to leave his palace and so Celestus arranged to meet the Pope. He invited Justus to go with him. At first Justus said it was too great an honor for him, but after awhile he agreed to go.

"The Pope did not want any soldiers to accompany him and said that only Celestus and Justus should go with him. Celestus and Justus rode, one on each side of him, on two proud black horses, and four African slaves carried the chair of the Pope. As they approached the tent of Attila they could hear the singing of rude songs and rough merry-making. When Attila's people saw them they shouted that they were lords of the world and the Romans were coming to bow before them. Then St. Leo turned to Celestus and Justus and said that Attila was justly called the Scourge of God; for God uses strange means with which to punish people for their sins. He sometimes lets them be punished by other men and sends them war, famine and sickness. Then they see that they need God and they turn to Him and the world becomes better.

"Attila came out of his tent and rode toward St. Leo. He was mounted on a shaggy pony. When Attila came near he began to sneer at St. Leo and his companions and to call them slaves. But St. Leo just looked right through Attila and did not speak a word. Attila tried to look back at St. Leo but the Pope's eyes were so full of holiness that he had to drop his for shame.

Then St. Leo began to speak to Attila and to ask him why he had come to Rome to injure their city and to pillage and rob when they had never injured nor stolen from him. Attila could not answer. St. Leo then told him of the power of God and how it could conquer all men, and as he talked his eyes glowed like fire. Attila began to feel afraid and to tremble and moved toward Thuros, one of his generals, who had accompanied him. He whispered to Thuros that he was afraid and asked him to hurry with him back to camp. Then he sent Thuros back with a message to St. Leo, saying that he would go away to the East and leave the city unharmed. Celestus was not satisfied with the promise of Attila and wanted St. Leo to demand his written word. But the Pope said that there is no faith in the word of a barbarian, but there is faith in the word of God and God had told him to be consoled.

"Then St. Leo and his two companions turned back towards the city, and St. Leo, as he rode along, bowed his head in a prayer of thanksgiving that God had spared their city."

QUESTIONS

- Q. "What river did he cross in going into France?"
- A. "He crossed the Rhine River."
- Q. "When he left France and started towards Rome what mountains did he cross?"
- A. "He crossed the Alps."
- Q. "When he left Rome and went back to his own country, in what direction did he go?"
- A. "He went east."
- Q. "Alma, why was Attila called a mower of men?"
- A. "Because he went through the cities and killed and cut down men as if he were mowing."
- Q. "What do you think about Valentinian?"
- A. "I think he was a coward and mean to his people."
- Q. "Alma, you said that Attila sent an insolent message to Valentinian. What do you mean by insolent message?"
- A. "He sent a rude, bold message. He wasn't particular about how he worded it."
- Q. "Why were Attila's people afraid of him?"
- A. "Because he was cruel to them."
- Q. "Why couldn't Attila look the Pope in the eye?"
- A. "Because Attila was wicked and the Pope was holy; and a wicked person can never look a good person in the eye."
- Q. "Is there any one of whom you have heard that resembles Attila?"
- A. "Yes, the Kaiser."
- Q. "Why?"
- A. "Because he too went through cities killing people that had not harmed him."

- Q. "Did the Kaiser go into the same part of the world as Attila?"
- A. "Yes, the Kaiser pillaged and burned Belgium and about three-fourths of France. He tried to get into Paris, but the Allies wouldn't let him."
- Q. "Is there any difference between Attila and the Kaiser?"
- A. "Yes, Attila went at the head of his army but the Kaiser stayed home in his nice palace and sent out his men to fight and pillage and burn the cities of other people."
- Q. "Well, then, do you think that the Kaiser was worse than Attila?"
- A. "Well, neither one of them was any good."

The opening sentence of this talk indicates that the child is moved by a clear inward vision of that which she relates, hence it is not irreverence or want of respect that leads her to correct her teacher's introductory statement. The inward vision dictated and not the will of the child. This view of the case is amply sustained by the talk that followed. Attila is vividly before her and she is present at all the moving events which follow.

The basis of the talk was the opening lesson of the Fourth Reader, but to any one who compares the child's talk with that lesson it will be obvious that, instead of memorizing the lesson, she used the materials which it contains freely. She amplified the facts, probably by the aid of the teacher's instruction, but the important thing to note is that all the facts in the case, whether taken from the drama, from the teacher's instruction, or from her own reading, were organized and vitalized so that her hearers, as they listened to her talk, were made to see Attila with her; to see his generals and the rabble; to see his invasion of France, his awe of the courage of the Bishop of Troyes, his mysterious turning aside from Paris and his defeat at Orleans. When her interest shifts to the streets of Rome, her audience accompany her. They see the cowardice of the Roman Emperor, the terror in the hearts of the populace, and their pitiful dependence upon the soldiers. They approach the Pope with reverential awe and listen to his preaching great fundamental truths, and they share in his gratitude as he returns to the city which he has saved from destruction.

This child is just beginning her work in the fourth grade. She is presumably in her tenth year. There is no apparent effort of memory, although some months have elapsed since the facts narrated were studied in school, and during part of that time the

school was probably closed on account of the prevalent influenza. The fact that the child in her subsequent talks uses different language and a different construction of her scenes proves, as Father Kane points out, that her work is vital and not a memory load. She has not been taught formal grammar, nevertheless her grammar is faultless. When the proper time comes for her to study formal grammar, she will only need to analyze the forms of speech to which she has grown accustomed.

No child could gain this vital mastery of thought and expression through the old procedure of passing from form to content, nor could he ever attain fecund knowledge of this sort under the hands of a teacher who deliberately aimed at building up mental structures in the mind of the child according to her own prearranged plan.

THOMAS EDWARD SHIELDS.

THE TEACHER OF ENGLISH

A SERIOUS STATE OF AFFAIRS

No state of affairs revealed to us by the war is more serious than the extent of our adult illiteracy here in the United States. There were 700,000 illiterate men among the millions called by the draft. Roughly, this is about 10 per cent. It is a distressing total. The implications of it are more distressing still.

The Secretary of the Interior, Mr. Lane, has issued a bulletin on the subject. "There can be neither national unity in ideals nor in purpose," he asserts, "unless there is some common method of communication through which may be conveyed the thought of the nation." He continues:

What should be said of a democracy which sends an army to preach democracy wherein there was drafted out of the first 2,000,000 men a total of 200,000 men who could not read their orders or understand them when delivered, or read the letters sent them from home?

What should be said of a democracy which calls upon its citizens to consider the wisdom of forming a league of nations, of passing judgment upon a code which will insure the freedom of the seas, or of sacrificing the daily stint of wheat or meat for the benefit of the Roumanians or the Jugo-Slavs when 18 per cent of the coming citizens of that democracy do not go to school?

What should be said of a democracy in which one of its sovereign states expends a grand total of \$6 per year per child for sustaining its public-school system?

What should be said of a democracy which is challenged by the world to prove the superiority of its system of government over those discarded, and yet is compelled to reach many millions of its people through papers printed in some foreign language?

What should be said of a democracy which permits tens of thousands of its native-born children to be taught American history in a foreign language—the Declaration of Independence and Lincoln's Gettysburg speech in German and other tongues?

What should be said of a democracy which permits men and women to work in masses where they seldom or never hear a word of English spoken?

Using figures taken from the Secretary's report, the *Baltimore Sun* puts the situation in this wise:

At the last census, that of 1910, there were 5,516,163 persons in the United States over ten years of age who could not read or write. Of this total 4,600,000 were twenty years of age or more. Over 58 per cent are white, and of these 1,500,000 are native Americans. There are now nearly 700,000 men of draft age in the United States who cannot read or write. Until April, 1917, the Regular Army would not enlist illiterates; yet in the first draft between 30,000 and 40,000 illiterates were brought into the Army, and approximately as many near-illiterates.

From a military and economic standpoint such widespread illiteracy as this forms a burdensome handicap. The illiterate soldier is not only at a serious disadvantage himself, but is a serious disadvantage to others. In a certain sense he is like a blind man who must constantly depend upon others for guidance, who in an emergency requiring rudimentary education may make a misstep disastrous to himself and his friends. Economically, illiteracy represents a waste of potential productive power, since this power is dependent largely upon the degree of educated intelligence.

The *Providence Journal* is ruthlessly frank in revealing the state of affairs in New England, beginning with conditions at home, where in Rhode Island the percentage of illiteracy is 7.7 per cent, exactly the national average! The *Journal* said:

In New England as a whole it was 5.3, in the Middle Atlantic States 5.7, in the South Atlantic States 16.0, in the East South-Central group, 17.4. In Louisiana it reached its highest figures, 29.0. There is a great work to be done in order to strengthen our democratic system along this fundamental educational line.

It is not enough that Americans should be able to speak and write some other language than English. English is the national tongue, the one vitally essential medium of popular communication. There are tens of thousands of our native-born children who have heretofore been taught American history in German and other alien languages. Such a condition is a shame and a reproach, and demands immediate attention. We must weed out the rank growth of separatism in the United States. Separatism, hyphenism, disloyalty—all these find a congenial soil where the English tongue is not customarily spoken and read.

Iowa and Nebraska showed less illiteracy than any other of the states in the Union, yet, curiously enough, Nebraska has an internal problem of Americanization that is declared acute! It is an interesting paradox. The *Morning World-Herald* of

Omaha insists that the problem of Americanization and the percentage of general illiteracy are not always related as cause to effect. In a recent editorial comment this newspaper asserts that:

Excepting only our neighbor State of Iowa, there is less illiteracy in Nebraska than in any other State, the percentage for Nebraska being 1.9 and for Iowa 1.7. In the New England States the illiteracy is three times as great; it is three times as great in New York; in the South it averages ten times as great.

Here our unfulfilled task is not so much to teach our people to read and write as to teach all of them to read and write English and make it the language of common speech. Our State has been settled by large colonies of Germans, Bohemians, Swedes, Danes, particularly in the rural districts, while in Omaha there is a truly polyglot population, including, in addition to those enumerated, Italians, Greeks, Syrians, Poles, Lithuanians, Hungarians, Belgians, Jews, and other nationalities, many of whom persist in the use of their mother-tongue in preference to the official language of their new home. This has come about naturally and as much through our own fault as theirs. Their practical segregation into separate colonies, if it has not been encouraged, certainly has not been discouraged. They were left, unadvised and unassisted, to choose the line of least resistance, which, in a new and strange land, was to form little communities using the language they already knew. With their own schools, their own churches, their own newspapers, and with leaders and advisers of their own particular nationality, it has been relatively easy for many of them to neglect or evade the difficult task and duty of assimilating themselves with the language, ways, and customs and thought of the American people. That, in spite of this failure, they have made as good and desirable citizens as they have—orderly, law-abiding, industrious, thrifty, and for the most part intensely devoted to their new country as patriotic citizens—is as highly creditable to them as to the pervasive and penetrating influences of American institutions and American freedom.

There is much to endorse in this last-quoted editorial, much to commend. It is on such lines as this that we will make progress in solving our problem.

T. Q. B.

MORE LETTERS

The letters which have come to this column, in comment on Dr. Eliot's now famous address at Carnegie Hall on the improvement

of our primary and secondary education, have been very illuminating in their opinions and criticisms, and interesting in their freedom of expression. In the main, they agreed with Dr. Eliot's more fundamental contentions, although they were sharp with him for his failure to mention even the place that religious instruction or ethical ideals should have in any proper system of early education. There was a majority opinion that a longer school year, with a better organized scheme of recreation and holidays to relieve the strain of additional school periods, was eminently desirable. Training of the faculties of observation; better articulation of courses; providing the teacher of language with relatively the same amount of laboratory equipment as the teacher of science; smaller classes; and well-planned school buildings, were other matters that engaged the sympathetic attention of our correspondents. Such an exchange of opinion is inevitably helpful, and when the war-time restrictions on space and print-paper are removed we hope to find place for even more letters than at present we are physically enabled to publish.

T. Q. B.

NOTES

The University of California has added "Scenario Writing" to its courses in English. "Photo-dramatic Composition" is the more accurate term for the new course, which is given by extension. Classes are conducted both in San Francisco and in Oakland, and the course is proving so popular that other cities will probably be chosen as further centers for the work. According to *The Moving Picture World*:

The general scheme of the course is a combination of lecture and laboratory methods, and the ultimate end of it is to give the aspiring author an understanding of the kind of material that is best screenable and the essential technique for best presenting it to the scenario editor. However, there is no attempt to encourage false hopes or to exaggerate the fruitlessness of scenario writing as a chosen field of endeavor. Particular emphasis is placed on the fact that a plot for the screen must be just as painstakingly constructed as one for the stage and that, while the genuinely good story is sure of a market irrespective of who writes it, there is no longer a place for the mediocre scenario from the free lance writer.

In his first half dozen lectures the instructor endeavors to fix a working foundation of technique, with emphasis upon

the contemporaneous development of several story threads toward a common crux through cut-ins and cut-backs, probability in basic situations, suspense, tying up the plot for compactness, provision for elapsed time, the establishment of background, the creation of atmosphere and comedy relief without interrupting the forward rush of the narrative, action as the chief medium of screen expression, the screen exposition in character development, the general plan of a photodramatic plot, etc. After these preliminary lectures, the course devolves into an analytical study of successful manuscripts and of photoplays selected and projected for the class.

A considerable percentage of the registration in the classes comes from writers who have already met a measure of success in some other field of literary endeavor and are interested in the particular technique of the photoplay.

In his article on the Government Printing Office in the December *Bookman* Henry Litchfield West says that whenever a member of Congress dies there must, in obedience to the law, be printed and bound 8,000 volumes containing the obituary addresses, of which fifty copies must be "in full morocco with gilt edges" for presentation to the family of the deceased statesman, 1,950 must go to his colleagues from his own State, and the remaining 6,000 are apportioned among the other Senators and Representatives, from whose desks they soon find their way to the junk dealer in waste paper.

Of the eighty-two students enrolled this term in the 4-year course of Journalism at the University of Wisconsin, seventy-three are young women. There are only nine men in the course.

Amelia E. Barr's "The Paper Cap," just published by the Appletons, brings the number of her novels well over seventy, besides several volumes of poetry and short stories. She is now eighty-seven.

"It is a habit of criticism to find technical perfection at the moment when technique has lost its relation to the significance of its subject matter and has thus become a degraded and detached mechanical facility. Technique rightly considered is the result of power over means of expression, and when that power is at its full technique mounts to its furthest heights. Fortunately, however, there are long periods during which a race enjoys the power

of hand it has developed through centuries, before it loses interest and treats art as a plaything."—*Huneker*.

1919 is the centennial of the birth of Mrs. E. D. E. N. Southworth, one of the most prolific of our American novelists. How many of her novels can you recall offhand? And did you ever read any of "Bertha M. Clay's" novels? No modern literary education is complete without reading at least one of each!

In "Reminiscences of Lafcadio Hearn," by Setsuko Koizumi, his Japanese wife, there is a delicious paragraph in which she lumps together the various things which Hearn liked or disliked extremely. Here they are:

The west, sunsets, summer, the sea, swimming, banana-trees, cryptomerias (the *sugi*, the Japanese cedar), lonely cemeteries, insects, "*Kuaidan*" (ghostly tales), Urashima, and *Horai* (songs). The places he liked were: Martinique, Matsue, Miho-no-seki, Higasaki and Yakizu. He was fond of beefsteak and plum-pudding, and enjoyed smoking. He disliked liars, abuse of the weak, Prince Albert coats, white shirts, the city of New York, and many other things. One of his pleasures was to wear the *yukata* in his study and listen quietly to the voice of the locust.

QUERY

Brother X.—The information you ask concerning English in secondary schools can be found in full in "Bulletin No. 2, 1917," published by "Bureau of Education, Department of the Interior," and entitled "Reorganization of English in Secondary Schools." The author of the bulletin is J. F. Hosic. Extra copies of this bulletin can be obtained from the Government Printing Office, Washington, D. C., for a nominal sum.

NEW LOOKS

CRITICISM.—*Joyce Kilmer: Poems, Essays, and Letters*, edited with a memoir by Robert Cortes Holliday. In two volumes. Doran. *George Meredith*, by J. H. E. Crees. New York: Longmans, Green & Co.

EDITIONS.—*Canadian Poems of the Great War*. Chosen and edited by John W. Garvin. Toronto: McClelland & Stewart.

Five Somewhat Historical Plays, by Philip Moeller. New York. Alfred A. Knopf.

BIOGRAPHICAL.—*The Women Who Make Our Novels*, by Grant M. Overton. Moffat, Yard & Co. *Our Poets of Today*, by Howard Willard Cook. New York: Moffat, Yard & Co. *The Early Years of the Saturday Club: 1855-1870*, by Edward Waldo Emerson. Boston: Houghton Mifflin Company. *The English Middle Class*, by R. H. Gretton. New York: The Macmillan Company.

INSTRUCTION.—*How to Read Poetry*, by Ethel M. Colson. Chicago: A. C. McClurg & Co. *The Writing and Reading of Verse*, by Lieut. C. E. Andrews. New York: D. Appleton & Co. *The English of Military Communications*, by William A. Ganoe. Menasha, Wis.: George Banta Publishing Company. *Military English*, by Percy Waldron Long. New York: Macmillan.

THOMAS QUINN BEESLEY.

DEEDS, NOT WORDS¹

Mark, now, how a plain tale shall put you down.—I Hen. iv, ii, 4.

Under the above title the Italian public has been given a summary of the good work done, and good offices performed, by His Holiness the Pope for humanity during the war. The following outline of these practical evidences of Papal concern in the welfare of the nations is based on the facts given in the above-mentioned publication. The list is incomplete and suffers from other obvious defects, but even the barest statement of what the Pope has done cannot but serve its purpose in impressing the world with what it owes to a power whose sole reward has been criticism, hostility, and insult.

The Pope has effected, or made possible, the exchange of prisoners of war, the victualling of occupied countries, communications between prisoners and their friends, tracing of missing relatives, preservation of sacred or public buildings from vandalism, the care of the graves of the dead, the prevention of deportation, the commutation of death sentences passed on individuals, and other acts of mercy or justice. He has contributed bountifully from his private purse to the various war charities—domestic or allied.

With the Holy Father's utterances the world is, or should be, well acquainted, for he has missed no opportunity of bringing before the belligerents the basis upon which peace is founded and the immorality of infringing the conditions under which war can be legitimately waged. His actions are less widely known—hence the present attempt to summarise them.

On December 31, 1914, Benedict XV put into action his programme for alleviating the sufferings produced by the war by addressing proposals to the sovereigns and heads of states at war for the exchange of prisoners unfit for military service. All the belligerent nations responded favorably, and shortly afterwards the exchanges across Switzerland began, and have continued throughout the war, transfers having been likewise effected to other neutral countries. The nations which responded to the Pope's initiative on this occasion were: Great Britain, France,

¹ A plain statement of the actions of the Pope for the benefit of humanity during the war, collated by the editor of the *London Universe* from articles published in the *Civiltà Cattolica*.

Germany, Austria-Hungary, Bavaria, Serbia, Belgium, Russia, Turkey, Montenegro, Japan. Between March, 1915, and November, 1916, above 8,868 French and 2,343 Germans returned to their homes across Switzerland.

On January 11, 1915, the Pope submitted to the belligerents a proposal for the repatriation of (1) women and girls; (2) boys under 17; (3) adults over 55; (4) doctors, ministers of religion, and all men unfit for military service. Great Britain, Belgium, Russia, Germany, Austria-Hungary, Bavaria and Turkey agreed. Agreements already under discussion between Serbia and Austria were completed, and France ended by coming to terms with Germany and Turkey with Great Britain. More than 3,000 Belgians returned; in a single month 20,000 left the occupied territories for Southern France as the direct result of Papal initiative.

The Pope turned his attention to the relief of wounded and sick prisoners of war in May, 1916. His proposal, conveyed to Berne by Count Santucci, coincided with those of the Federal Council and of the Central International Committee of the Red Cross. It was accepted in Switzerland, and long negotiations ensued, an agreement being arrived at in December, 1916, between Switzerland, France and Germany. The first experimental hospitalization of 100 French and 100 German tuberculous subjects began on January 25, 1917. The other nations entered into the agreement at a subsequent date. At the termination of the war several thousands of men were in residence in Switzerland and in other neutral countries, thanks to the initial efforts of the Holy Father.

His Holiness negotiated with special persistence in May and June, 1916, for the hospitalization of prisoners—fathers of four children, or those who had been in captivity over eighteen months. Germany accepted the proposal for French prisoners on condition of reciprocity. In July, 1916, Austria and Russia joined in the negotiations. A protracted discussion ensued, but practical agreements were arrived at in the Convention of Berne in May, 1918, and crowned the Pope's persevering effort with success.

The repatriation without exchange of tuberculous Italian prisoners in Austria was achieved through the efforts of the Pope in January, 1918; as a witness to this fact, the train which week by week brought the tuberculous Italian to his native land was known as "the Pope's train."

At the end of 1915 the Holy See was asked to intervene on behalf of the hundreds of thousands of French and Belgian people who were cut off from all correspondence with their families. In the words of the Swedish Minister at Berne, a prompt and successful result could only be obtained through the Holy See. The Pope induced Cardinal Hartmann to approach the German Government. Practical proposals were made, strengthened by letter, and shortly after Cardinal Hartmann received a reply from General Freytag, containing a concession, which enabled news to be obtained by the families in question, subject, however, to a rigid control.

The Pope rendered a similar service to the Serbian refugees and to Austrian subjects in territories occupied by Italy.

The Pope's proposal, made in August, 1915, that Sunday should be observed as a day of rest for all prisoners of war, was sent to all the belligerents. Great Britain, Belgium and Serbia agreed in writing in September, and Russia, Turkey, France and Italy, and Austria-Hungary followed suit in October, 1915.

With regard to the conservation of the graves of the dead, particularly those in the Dardanelles, in March, 1916, the Pope, in answer to many requests from England and France, took steps to satisfy the demands of those who had lost relatives in the Dardanelles, and desired that their graves should be preserved intact, and piously tended. In the following April the assurance was obtained that the graves should be "preserved intact and religiously guarded, and that each shall show the religion of the deceased." Photographs of the various cemeteries were procured and forwarded to the various governments, and by means of these some of the graves were identified; the British, Russian, and especially the French Government, each returned cordial thanks to the Vatican for this active work of charity.

The Vatican Bureau of Information was established at the end of 1914 to cope with the correspondence addressed to the Vatican from bishops, priests and families making enquiries about missing soldiers. The greater part of these were addressed personally to the Pope, and came chiefly from France and Belgium. The Pope read and annotated these letters and set enquiries on foot. The voluminous nature of the work led to the creation of an office to deal with it in a methodical fashion. Mr. Bellamy Storer, ex-Ambassador of the U. S. A. at Vienna, undertook the charge, and conducted the work with the utmost zeal from January 12 to

April 18, 1915. In the meantime the Holy Father had instituted a bureau at Paderborn for French, Belgian and British prisoners, and in compliance with his request a bureau was established at Fribourg, where the Mission Catholique Suisse was already at work on behalf of the prisoners of war.

In April, 1915, on the return of Mr. Bellamy Storer to America, his work was undertaken by Father Dominic Reuter, also an American. The bureau was set up in the House of the Dominican Order at Rome. Later on, to facilitate enquiries concerning Italian prisoners in Austria, the Pope established a bureau in connection with the Nunciature at Vienna. Both the Holy Father and the Secretary of State were personally occupied with the work of the bureau, whose complete staff was comprised of members of the religious orders and secular priests, while nuns and ladies of the Roman aristocracy cooperated—from 160 to 200 in all, and almost all working without remuneration. The expenses were borne entirely by the Holy Father.

In the early months of 1916 urgent entreaties from various quarters reached the Holy Father that he should come to the aid of the famine-stricken Poles. Appeals were received from the Archbishop of Warsaw on February 16, 1916, and from the entire Polish hierarchy on March 25, to which was added one from the distinguished writer, H. Sienkiewicz, dated April 6. America, which had cooperated in the relief of Belgium, was equally prompt in coming to the assistance of Poland, but certain facilities were requisite from Russia, Germany, Austria, France, and, above all, Great Britain. Long and laborious negotiations were carried on by the Pope, lasting nearly a year, but at length agreements were reached which rendered the provisioning of Poland possible.

In the case of Montenegro, whose starving population was fed by a British Relief Committee, it was owing to the good offices of the Vatican that facilities were obtained from the Austrian Government for forwarding the provisions which were to be used exclusively by the civil population and exempt from any kind of requisition. The Pope, upon being appealed to, took steps (April 26, 1916) through the Cardinal Secretary of State. Negotiations were set on foot with the Austrian Government. It was found, in July, 1916, that the consent of the Italian Government was necessary, and complications arose which tested the perseverance of the Vatican. But, finally, the Pope's efforts were crowned

with success, and in 1918 consignments of provisions were able to reach Montenegro by sea to certain specified ports, and under the responsibility of the Holy See itself.

In October, 1916, the Pope, in answer to an appeal from Mr. Herbert Hoover, President of the Belgian Relief Committee, came to the relief of 1,500,000 Belgian children, who were suffering from want of food. Mr. Hoover begged the Pope to appeal to the children of America. In addition to subscribing \$2,000 himself, the Holy Father exercised his influence by a special appeal to the Hierarchy and faithful of America to contribute to the Fund. Cardinal Gibbons was able to send \$40,000 to the Commission. Other American bishops sent personal gifts, following the Holy Father's example, and Mr. Hoover's appeal to His Holiness to further the scheme fully justified itself in its results.

The Pope's benevolence to prisoners of war has been bestowed without distinction of nationality or creed. Donations of money, foodstuffs, clothing, books, have been distributed without exception to the concentration camps of the various belligerent nations. Whilst the Italian prisoners in Austria naturally claimed a special share in the Pope's charity, the English and French prisoners in Constantinople received gifts from His Holiness, the Christmas of 1916 saw 20,000 prisoners in Austria provided with parcels of food and clothing, as well as other occasions.

In May, 1916, a two-fold proposal was recommended to the Pope. He was asked to gain concessions from the German Government that the latter should allow not only the sending of parcels to individual French prisoners, but also collective consignments. M. Léon Watine Dazin proposed that Switzerland should organize the provisioning of the French occupied regions, at least as regards certain commodities. The Pope took up the question (May 19 and May 26, 1916), and on May 27 the British Government informed the Pontiff that the Relief Committee had been authorized to import 1,600 tons of condensed milk a month into Northern France. On June 15 the German Government announced that collective consignments would be permitted to the French prisoners, provided that there was reciprocity for German prisoners. This concession was likewise made to Belgian and French civilians.

In April, 1915, the Pope sent to the Cardinal Archbishop of Paris 40,000 lire for necessitous French, and in 1917, 150,000 francs, received from the French bishops to the French Provinces invaded

by Germany; in April, 1915, to the Union Fraternelle des Regions Occupées, 20,000 lire; 5,000 lire to Soissons. In July, 1915, the Bishop of Luxemburg received 10,000 lire for the necessitous inhabitants of the Grand Duchy.

The sums collected through the German bishops were allocated for the needs of the German prisoners in Russia.

Poland has received from the Vatican coffers: In March, 1915, 10,000 lire from the Pope, from the Sacred College 3,000 lire; in April, 1915, 25,000 crowns and 20,000 lire. In April, 1918, the Pope placed in the hands of the British Minister to the Vatican 100,000 lire on behalf of the Poles. To the Lithuanian Society he sent 10,000 lire; to the Serbians, 10,000 lire; to the Montenegrins, 10,000 crowns. At the Pope's instigation collections were made in the churches for the Lithuanians, which early in 1918 had reached a sum of several hundred thousand lire.

Belgium has received monetary assistance from the Holy Father, which includes the sum of 25,000 lire sent through the Cardinal Secretary of State (April 6, 1916) to Cardinal Mercier. The Catholics of the whole world being invited to follow this example, 30,000 lire allocated to Belgium from the monies collected in Spain for war victims, and various smaller sums sent on succeeding occasions ever since 1914.

The foregoing very incomplete list serves to give some idea of the extended nature of the Pope's monetary benefactions to nations distressed by the war.

The Pope has supported the various Italian war charities with unremitting generosity, both by personal donations and by appeals, and the allocation of funds collected. He allocated 140,000 lire for the benefit of Italian war orphans, 500 lire to the Soldiers' House at Rieti, 10,000 lire to the Italian Colony at Smyrna, 100 lire to the Asylum for Soldiers' Children at Portogruaro, 1,000 lire to the Lecce, 1,000 lire to the Orphans' Fund at Perugia, and 200 lire monthly for the duration of the War to the Aid Committee for the Italian workers in Belgium. In Rome the following Pontifical Houses were handed over for the use of the wounded: Hospital of St. Martha, Leonine College, German College, De Merode Technical Institute, Missions Institute, and many other diocesan institutions, of which, unfortunately, the list is incomplete.

The direct intervention of the Pope on behalf of private individuals has obtained favors in instances too numerous to record,

Under German rule, M. Joseph de Hemptinne (November 24, 1915), Countess de Bellerville, Madame Thurlier, M. Louis Severin (November 10, 1915), Madame Léotine Pellot (January 28, 1916), M. Freyling, Chef de Cabinet, Belgian Ministry of War (February 27, 1916), to name a few, were reprieved from the death sentence.

Owing to the Pope, concessions and facilities were obtained for Princess Marie de Croy, who had been condemned to ten years' imprisonment on the charge of having concealed Belgian and French soldiers (November, 1915, March, 1916); and favorable treatment for Madame Carton de Wiart, wife of the Belgian Minister of Justice, who had been condemned to three months' detention. At the end of that time she was sent to Switzerland, and action of the Holy Father has enabled this lady's five children to join their mother.

Papal intervention has likewise secured the liberty of a number of those interned and held as hostages. Through the good offices of the Nunciature in Brussels the commutation of the sentence of hard labor passed on the Rev. P. Van Bambeke, S.J., parish priest at Curezheim, was obtained, and a number of British subjects have benefited in this way.

The Pope made a general protest against deportation in December, 1916. In April, 1917, the efficacy of the Holy Father's protestation was proved in the case of the Belgian deportations. The *Osservatore Romano* then published an official note from Count Hertling, at that time Bavarian Prime Minister and Foreign Minister, addressed to the then Nuncio at Munich. In this note it was stated that in consequence of steps taken by the Holy See the German authorities had expressed their willingness to refrain from further enforced deportations of Belgian workmen, and to allow the repatriation of those who had in error been unjustly deported. The deportations then ceased, and Cardinal Mercier warmly thanked the Pope. His Holiness has taken similar action in the case of deportations from the occupied parts of France.

Thus, on June 7, 1916, the Cardinal Secretary of State wrote to the Archbishop of Cologne, to the effect that information had reached the Vatican that the German authorities in the occupied regions of France had deported batches of youths and girls into Germany, regardless of all laws of justice or morality. His Holiness requested precise information. The German reply was that the deportations had taken place on account of the food shortage

and to relieve the communities by giving their able-bodied members a means of earning their living—an example of Germany's method of exculpating herself. On other occasions the Holy See took similar action—a fact which is not affected by the absence of the desired result.

Owing to the action of the Holy Father, through the Nunciature at Brussels, special protection was obtained for the Bollandists' Library at Brussels, for the Jesuits' Psychical Institute at Louvain, as well as other educational institutions. The Nuncio demanded the evacuation of convents occupied by German troops, or at least the separation of the part occupied from that inhabited by the Community. After the sack of Louvain the Nunciature handed to the Military Governor of Brussels a full list of the monuments, religious or otherwise, in that city which had been drawn up by the Royal Monuments Commission of Belgium, with a request that they should be respected and safeguarded. The Governor gave his promise to comply.

Similarly, after the bombardments of Malines and Antwerp Cathedrals, the Nunciature presented to the Governor-General of Belgium a list of all the buildings classified by the Monuments Commission, and the latter had the list distributed to the various German commands with orders for their protection. This important fact was published in the "Official Bulletin, Royal Arts and Archaeological Commission," Brussels, 1914. In order to view the damage done to churches and other ecclesiastical buildings, so as to be able to formulate demands, the staff of the Nunciature undertook many hazardous journeys, and there were innumerable difficulties to be overcome before a result could be achieved.

The action of the Vatican has also been instrumental in saving the church bells of Belgium. At the beginning of 1917 the Holy See learned that the German Government intended to requisition the bronze and other metal objects used in Belgian churches. Intervention was made through the Nunciature at Munich, and Cardinal Hartmann, and the project was abandoned. In February, 1918, notice was given to Cardinal Mercier of the approaching requisitions of bells and organ pipes. The Holy Father sent in his protest, but received the reply that the measure was necessitated by military exigencies. The Pope, however, insisted, making a second effort in May, 1918, and on this occasion the Nuncio at Munich was able to inform His Holiness that the requisitioning of the church bells of Belgium had been abandoned.

THE KNIGHTS OF COLUMBUS WAR SERVICE

Knights of Columbus secretaries and Catholic chaplains who entered the military service through the Knights, stationed aboard transports bringing our troops home, are playing a big rôle in war relief work in connection with the care of and supplying comforts to the wounded warriors.

Our soldiers are men of action rather than words, but aboard ship returning home they frequently talk about their experiences abroad and it is then the various war relief organizations and their work are discussed. Knights of Columbus secretaries and chaplains bring evidence daily of the esteem our soldiers entertain for the Knights.

First Lieutenant, Chaplain Father Marcellus Horn, O. M. Cap., who was in transport service for many months and who was this week again assigned to the same work aboard the U. S. transport *Medsonia*, writes entertainingly about his experience on troop ships as a representative of the Knights of Columbus. In his letter he says:

I would like to say a few words in praise of the Knights of Columbus. They are doing wonderful work for the boys, and would do more if people would only understand and supply the means. If they only had men and money enough to do their work in the best possible manner!

Let me emphasize the fact that every cent the people give to the K. of C. is given to the boys in the form of little comforts the soldier so much enjoys. I have met hundreds of boys from the front, and all had the same story to tell. The soldiers love the K. of C. and appreciate the work they are doing. The same story can be told of their work everywhere in France and the States. I met officers, lieutenants, colonels, captains, majors—and all had the same story to tell about the Knights' work in France, especially at the front. "Their work is a blessing for my boys," one officer repeated again and again.

He then continues:

Since I entered the transport service in order to do my bit for my country in a great and glorious cause, and to assist our boys in their spiritual needs I have had lots of experience.

I have made four trips on one of the best transports in the service. At the end of this voyage I will have traveled full 24,000 miles. This long voyage I began on June 6th last year. During this time, from June till October, I have met thousands of our

finest and best boys. This ship unloads thousands and thousands of the noblest and best specimens of American manhood, for our Uncle Sam sends only the best overseas. At ports "somewhere in France" I have said goodbye to my noble soldier-friends of a few days and sent them on their way to battle and perhaps death with a fond prayer and a blessing.

My work aboard ship is not only that of a spiritual father and guide; indeed my duties become very material at times, for instance, I am expected to be an all-round good "sport." The spiritual, real spiritual, work is only a small portion of my obligations. Now do not misunderstand me. I mean by the real work Holy Mass, confessions, instructions, etc.

Place yourself aboard one of the transports. It is leaving one of the ports somewhere along the Atlantic coast with a few thousand soldiers. Soon time will become heavy on their hands. Some will get seasick, others homesick; they need diversion and distraction. Now it is the chaplain's duty to see that everybody is happy. He must be to the soldiers: father, mother, sister, brother, sweetheart(?) friend, in fact, he must console, encourage, cheer. This is the work, the bit, I am trying to do. But how?

This is how I try. I go about among them, speak to them, try to have a kind word and a smile for every one. I endeavor to see and speak to each one. At the same time I am letting them know that I am a Catholic priest and that I am at the service of all, and that the Catholic boys will have every opportunity aboard ship to attend Mass and receive the Sacraments. Thus I try to gain their trust and confidence. Of course, there is a Protestant chaplain aboard to take charge of the non-Catholic services. However, on the first two voyages, I also held services for non-Catholics, there being no chaplain aboard.

Just imagine, holding forth to a Protestant congregation! Shades of Jupiter! How some good souls would turn in their graves. I think also that I can see a dubious smile on some of my readers' lips and a curious twinkle in their eye. Well, it was done just the same in the line of duty, and I believe I did some good; you never know how soon the good seed will strike good ground, take root and flourish. At the end of one trip, a non-Catholic boy came to bid me good-bye. While shaking hands, he said: "Father, I'll not forget what you said about cursing and blaspheming; I've cut some of it already." Then and there I felt well repaid for every effort I had made on the trip to do some good. That good Sammie was sent on his way with an extra blessing.

Very much can be done by this personal contact with the men, in fact, it seems to me to be very important. They must know they have a friend in the chaplain, one who takes interest in all their affairs, big and small.

But how to keep the boys occupied! Officers and men gather about the ring to enjoy some good sport. (The ring is on deck, of



course.) Boxing and wrestling contests and vaudeville entertainments take up many an afternoon and evening. The blood flows a little once in a while, but nobody minds such a trifle. There is also music aboard, for each regiment has its band. Then, too, we often find an orchestra among the different companies. So why worry when there is such fun? I sincerely believe fear of "subs" is the least fear among the soldiers. They are much more afraid of the revolution in the "netherlands" and hanging over the rail. Feeding the fishes is a very unpopular pastime. I know. Veni, vidi, vici, which means, "I did the same as the rest of the boys."

But to get back to the ring. I fear many of you would be just a little scandalized to see me in the ring acting the part of referee or timekeeper. However, that also is part of my duty, so the scandalized one will kindly pardon me. I'll do penance when I get back into habit and sandals again. I wish I could get there now, for sometimes I get homesick for the quiet, holy life within the monastery walls and the work in the parish. Still it is God's will that I am here, and our soldier boys need me, so I dare not let selfishness creep into my heart now. It would destroy all the good I am trying to do.

I wish that the mothers, sisters, and sweethearts, and fathers and brothers, too, could witness the sight of a Mass at sea. It is soul-inspiring. While the priest is celebrating the Holy Sacrifice of Mass their loved ones—hundreds of them—are kneeling close by on deck in humble adoration and prayer, either telling their beads or using their prayer-book. When I see this, I know that every one is a real patriot and soldier. When I turn to read the epistle and gospel and preach to them, I hurriedly breathe a short prayer of thanksgiving to God, asking Him to keep them always so.

Knights of Columbus are meeting the reconstruction problem overseas and appear to be blazing a path by tackling the physical as well as the moral side of the question. One evidence of this is a shipment from here of more than a hundred kits of carpenters' tools. Recently enough overalls to supply more than a thousand Knights of Columbus secretaries were shipped to France. More than 5,000 tools and implements are included in this shipment of workmen's outfits.

The inhabitants of all the war-wrecked cities and villages in France turn to the Knights of Columbus for aid in their distress, and it is to help them rebuild or repair their houses that carpenters' tools are now forwarded to Knights of Columbus secretaries.

The Knights, too, are building many new buildings for club-houses and rest places for our soldiers, and as the labor problem

abroad precludes the employment of French or Belgian labor, which is devoted entirely to rebuilding their cities, the Knights of Columbus are erecting their own structures. Thirty new K. of C. buildings are at present in course of construction.

A letter which throws a strong light on Knights of Columbus overseas activities, and in a modest, yet graphic manner, describes the part Catholic chaplains are taking in the war, was recently received by Mr. E. P. Clark, of Knights of Columbus Overseas Headquarters, New York. It is a testimonial of the efficient services of William J. Mulligan, Chairman of K. of C. Committee on War Activities, and William P. Larkin, Director of K. of C. Overseas Activities, and pays eloquent tribute to Past Supreme Knight Edward L. Hearn, now K. of C. Overseas Commissioner at Paris. The letter, in part, follows:

NOVEMBER 22, 1918.

MY DEAR GENE:

Your kind welcome letter of October 12th has been chasing me around France and finally caught me on the march a few days ago.

You already know of my transfer out of the 49th. As they were fixed, I had no opportunity to get up Front, so I finally succeeded in getting a transfer to a fighting outfit, the 101 Inf., the old 9th Mass.—Irish and Catholic.

I joined them up at the Front, and was with them long enough to get a taste and a realization of actual warfare. Believe me, it is hell. I saw only a little, but that made me thank God with a full heart that peace had come, and my hat goes off to the men who have stood the gaff through it all. Our infantry boys are wonders and the artillerymen hand it to the dough-boys every time.

When the armistice was signed, the outfit was pulled out of the line, and we have been on the hike ever since. This has been our first rest. The weather has been splendid, though a trifle cold. We shall probably remain at our present locality to get cleaned and clothed and washed and respectable looking, and, best of all, get rid of the cooties. What will follow, no one of us knows yet.

Before leaving Lemans, things were working O. K. and supplies were coming in to the boys from the Knights of Columbus regularly. I had twenty-four hours at Paris on my way east and Mr. Hearn was more than kind and cordial. He made me his guest, and I remained at his house. He made it a real home to me, and that was the last time I saw a bed till the other night. Mr. Hearn is making a wonderful success of the work. He gets everything

from the French officials and is a live wire, on the job every minute, never missing a cue or an opportunity.

The Knights of Columbus is exceedingly popular with the soldiers. "Everybody Welcome and Everything Free" is literally lived up to, and the Protestant and Jewish boys look to the Knights of Columbus just like our own boys; and the boys who have been at the Front are especially loudest in their appreciation. The War has been *the* opportunity for the Knights of Columbus, and they have risen to it fully.

Please remember me to all our mutual friends and particularly to all the Castilianites.

Sincerely,

(Signed) JOHN J. MITTY,
Chaplain, 101st Inf., A. E. F.

BOY SCOUTS IN WAR AND PEACE¹

The following is a conservative statement of Boy Scout activities during the last year and a half.

Membership of the Boy Scouts of America at the close of 1918:

Registered scouts	339,468
Scoutmasters and assistants	28,823
Member of local councils and officials	60,687

The movement is founded upon a steadfast observance of the Scout Oath and Law, which are as follows:

The Scout Oath

On my honor I will do my best—

1. To do my duty to God and my country, and to obey the Scout Law.
2. To help other people at all times.
3. To keep myself physically strong, mentally awake, and morally straight.

The Scout Law

- | | |
|----------------------------|--------------------------|
| 1. A scout is trustworthy. | 7. A scout is obedient. |
| 2. A scout is loyal. | 8. A scout is cheerful. |
| 3. A scout is helpful. | 9. A scout is thrifty. |
| 4. A scout is friendly. | 10. A scout is brave. |
| 5. A scout is courteous. | 11. A scout is clean. |
| 6. A scout is kind. | 12. A scout is reverent. |

The program of the Boy Scouts of America calls for a week of camping for every scout, where possible. Frequent hikes into the country on observation trips. Study of woodcraft. First aid, Life saving, and safety-first. Study of animals, birds and trees. Study games of skill and strength. Outdoor fire building and cooking: everything pertaining to campcraft. Signaling by code. Knot tying. Swimming and sailing. Outdoor life to the full. Doing a good turn every day to some person without pay. The program also includes for first class scouts an opportunity to earn merit badges in one or more of fifty-eight practical studies, which have a leading toward a vocation.

The program has a myriad forms of expression, and is the liveliest thing there is today for boys. During the past year and a

¹ Supplied by the Bureau for Catholic Extension of Boy Scouts of America. This Bureau was approved by his Eminence Cardinal Farley.

half, it took in the larger service called for by the Government in its conduct of the war. In obedience to the Oath of duty to God and country, the Boy Scouts of America signified their readiness to stand 100 per cent behind the Government. In consequence, the Government and the heads of the important bureaus, such as the Food Conservation Commission, repeatedly called upon the scouts for special services, and the record below shows what the response has been. The same call is being made by the Government in its program of reconstruction measures, and the same response will be given.

The daily good turn of the Boy Scouts is one of the strong features of the program; it turns the boy's thoughts in helpfulness toward others. The good turn is done individually, or by the troops of a community as a civic good turn. And the development of the daily good turn into organized civic service by boys, is one of the most remarkable and encouraging things in our history.

Here is a partial list of *good turns*:

Thorough clean-up campaigns of towns, delivering Health Department bulletins to every household, and reporting upon the condition of every front and back yard. Also actually cleaning up.

Good health campaigns, reporting upon unsanitary conditions and gathering other data incidental to such a campaign.

Census of the trees of the town, in one town, for example, listing 14,083 trees, tabulating 61 different varieties.

Safety-first campaigns.

Outings for poor boys under scout age.

Help police parades.

Organized as fire patrols.

Gather and saw and split dead wood from the forests, for the poor.

Innumerable services to the sick and needy.

A typical troop good turn was the picking of 450 pounds of blackberries so that the juice could be sent to an army hospital.

They take charge of feeding the birds.

They collect and market junk of every kind.

They establish public drinking places.

Are responsible for the raising and lowering of the flag, on public buildings.

Assist in town-beautiful movements and other community movements.

Perform many services for the churches.

The War Service rendered by the Boy Scouts of America is tabulated as follows:

In three Liberty Loans (figures from fourth drive not yet available) make 1,343,018 sales, amounting to \$206,862,950.

Tentative returns of over 363,000 subscriptions totaling \$46,050,-450 in value indicate over \$100,000,000 of sales in the Fourth Liberty Loan Campaign.

Sold War Savings Stamps to the value of \$22,997,260.

Located 20,758,660 board feet (5,200 carloads) of standing walnut.

Collected over 100 carloads of fruit pits, enough to make over one-half million gas masks, and were still going strong when the armistice was signed.

Responsible for over 12,000 war gardens actually reported, with thousands more not reported in detail. In addition to this, many thousands of scouts worked on farms.

Distributed over 30,000,000 pieces of government literature.

Assisted the Red Cross continuously in its work, and served in every membership and financial drive.


Assisted the United War Work Committee's campaign for money.

Performed many services for the selective Service Boards and the government intelligence bureau.

Were called upon for messenger and other service wherever the influenza epidemic raged.

The Boy Scout movement aims to keep a boy 100 per cent boy, intensify his fun, but at the same time so direct his fun and his energies out of school hours as to supplement the work of the school, the home and the church in training the boy for good citizenship.

The fact that between 300,000 and 400,000 boys are keen to carry out the program, and that hundreds of thousands more are known to be waiting, to come into the movement as soon as scoutmasters can be provided, sufficiently attests the soundness of the principles on which the Boy Scout movement is based.

The movement is also of incalculable benefit to the men themselves who are in it. It keeps them young and in the open, and progressive. They must be men of unassailable character, sincerely interested in boys, and desirous of giving leadership to them in such a program of activities.  The scoutmaster need

not at the beginning be an expert in scouting, and he finds it an easy matter to equip himself for his work.

The above tabulation of facts is by no means complete. The movement is one of intense enthusiasm and of intense practicality. It is making a contribution to the nation such as no movement with boys has ever before accomplished. It is evident that one of the finest forms of service to our country is in bringing the benefits of scouting to an ever-increasing number of boys between the ages of twelve and nineteen. In recognition of this fact the War Department has issued an order calling attention of officers and enlisted men, "who have the necessary qualifications, to the opportunity which the Boy Scouts affords for them to further serve their country after discharge."

The Boy Scouts of America celebrate their ninth anniversary in the week of February 7-13 inclusive. The scouts come up to this birthday event with a record to be proud of. And they are going to celebrate in true scout fashion.

On Friday, February 7, in the evening, every scout and scout man will get on the mark to carry out the program for the week, long in preparation.

On Saturday, scouts will cut loose for a day of fun. Community committees are expected to help make the fun complete. It is to be a big day of relaxation after a year and a half of strenuous war work; but in the evening comes the annual anniversary day meeting, when every scout renews his Scout Oath, renews his pledge of allegiance to the flag, and pulls in his belt preparatory to a new year's work.

Sunday, February 9, is to be Scout Sunday all over the United States, with special sermons in churches.

On Monday, fathers and sons get together for a banquet, an annual event in scouting, to be followed in the evening by a general get-together of scout men and scouts for entertainment.

Tuesday, February 11, the scouts take off their hats to the returned soldiers and sailors and their families. Whatever the local committees can devise that will show honor to these men, the scouts will put through.

Wednesday, February 12, will be given over to patriotic observances of Lincoln's birthday, where that day is a holiday. Wherever there are scouts there will be demonstrations and scout activities.

Thursday the anniversary will culminate in the filling up of the ranks of all troops and the recruiting of new scoutmasters.

This anniversary week gives the public a splendid opportunity to recognize the services the scouts have rendered the country during the war; and also the services they are rendering the community right straight along, day by day. One thing about the anniversary week program, not mentioned above, is the daily good turn, which will take some specific form each day in the week. This feature of the Boy Scout movement, the daily good turn which

every scout promises to do for someone without pay, has developed into a highly organized form of civic service; to such an extent, in fact, that the President of the United States and the different branches of the Government called upon the Boy Scouts of America, as an organization, to perform many extremely important services in the conduct of the war. And not once did the scouts fail to respond with zeal and efficiency.

WOMAN'S LAND ARMY OF AMERICA

The Great World War is over. The high hazards of the battlefield no longer thrill us to action, but there is a cry coming to America from the peoples and nations who are starving for food. America must produce more food and then more food if we would at this time supply Armenia, Russia and Poland.

The Woman's Land Army of America was organized in the spring of 1917 as a war emergency organization to increase food production by placing units of patriotic young women where they would be available as farm laborers. Fifteen thousand girls all over the country responded to the call last summer, leaving their books and their desks and during their precious vacation time labored in the fields that we might as a nation have more food to send to these starving peoples. Even though the war is over, its ravages are still before us, and the Woman's Land Army, working under the Department of Labor, is preparing to meet the farmers' need when it comes in the spring.

There has always been a shortage of laborers on the farms, and the war crystallized the situation. Even with the boys coming back from France, there will still not be enough farm laborers. During the past summer the "farmerette" worked in twenty States, supplying 15,000 laborers, from Massachusetts to California and from Virginia to Oregon. They all loved their work, and when the harvest was over felt that they had helped with their hands to feed the nations at war. Under God's guidance the war is over. The guns have ceased to fire over there and perhaps the appeal is not so dramatic, but it should come even more strongly to every farmer, to plant more and more crops.

The Woman's Land Army wants to help by doing the work that it has been proven women can do. The farmer who needs help and the women who want to do this service can obtain information through the National Office at 19 West 44th Street, New York City.

REVIEWS AND NOTICES

The Great Crime and Its Moral, by J. Selden Wilmore. New York: George H. Doran Company, 1917. Pp. xi+323.

More than a year has elapsed since this work was published, and the year was the most eventful one in the history of the world, with the sole exception of that year which ushered in Christianity as a heaven-sent force to work for freedom and brotherly love. The book is, therefore, in one sense ancient history, but, if so, it is a history that we shall need to keep before our eyes until the whole world understands that the doctrine that might is right is essentially evil and must be met and conquered not only when it enthrones itself at the head of great empires and armaments but when it appears in the domestic circle and in the everyday transactions of private life. We have a long way to go before this aim is attained. The scope of the book is set forth concisely by the author in the following paragraphs:

"The principal features of the Great Crime have been already separately recorded and developed in books and pamphlets without number and in many languages. In the following pages various counts of the indictment are set out in the form of a short but connected narrative, and, that the story may carry the greater conviction, the details which compose it have been described, wherever possible, in the words of neutrals and of Germans themselves, the references to whose writings will serve as a guide to readers desiring a closer insight into any particular incident or aspect of the crime.

"We have, indeed, been at great pains throughout to present the facts in as convincing a form as possible; but in some cases we have not been able to describe them in all their horror, because, had we done so, we should have produced a work unfit for general reading and so defeated the object we have in view, which is to give an opportunity to every man, woman and child who has any understanding whatever, to realize, once for all, the character of the people who have made war on the world, the motives by which they were actuated in so doing, the appalling nature of the catastrophe which would follow upon the suc-

cess of their scheme—of their plot against humanity—and the danger of making peace with them before their power for evil is broken.”

T. E. S.

The Ways of War, by Professor T. M. Kettle, Lieut., 9th Dublin Fusiliers, with a memoir by his wife, Mary S. Kettle. New York: Charles Scribner's Sons, 1917. Pp. x+246.

This volume stands out conspicuously among the many volumes written on the world war. The personality of the author, his passion for freedom, and his high ideals of patriotism and international welfare radiate through the volume. We quote from the preface:

“Perhaps the order of the chapters in the present volume require a word of explanation. They have a natural sequence as the confessions of an Irishman of letters as to why he felt called upon to offer up his life in the war for the freedom of the world. Kettle was one of the most brilliant figures both in the young Ireland and young Europe of his time. The opening chapters reveal him as a Nationalist concerned about the liberty not only of Ireland—though he never for a moment forgot that—but of every nation, small and great. He hoped to make these chapters part of a separate book, expounding the Irish attitude to the war; but unfortunately, as one must think, the War Office would not permit an Irish officer to put his name to a work of the kind. After the chapters describing the inevitable sympathy of an Irishman with Serbia and Belgium—little nations attacked by two imperial bullies—comes an account of the tragic scenes Kettle himself witnessed in Belgium, where he served as a war-correspondent in the early days of the war. ‘Silhouettes from the Front,’ which follow, describe what he saw and felt later on, when, having taken a commission in the Dublin Fusiliers, he accompanied his regiment to France in time to take part in the battle of the Somme. Then some chapters containing hints of that passion for France, which was one of the great passions of his life.”

The book is beautifully written.

T. E. S.

History of the Sinn Fein Movement and the Irish Rebellion of 1916, by Francis P. Jones, with an introduction by John W. Goff. New York: P. J. Kennedy & Sons, 1917. Pp. xxviii+447.

Judge Goff, in his introduction to this volume, writes a rather severe indictment of England's censorship on news to this country from the scene of war and especially from Ireland.

"Not within the confines of human knowledge has it been known that any one nation has wielded such power nor exercised such arbitrary control over international communications as England does today. The ships on the water that carry the mails, the ocean cables beneath the water, and the wireless telegraph above the water are each and all completely in her hands. Every avenue of intelligence is guarded by her police and picketed by her agents. Service to her interests is the rule applied to the suppression of the dissemination of news. In the titanic struggle for existence in which she is engaged, this, from her point of view, may be justifiable; but from the point of view of history, founded upon truth, it is a malforming of facts and a poisoning of the wells of knowledge. In none of the fields of her world-wide activities is her censorship so complete or so drastic as it is in matters relating to Ireland or Ireland's interests at home or abroad. . . . But never has there been such wholesale suppression of realities and falsification of truth as since the great war." . . . He adds that the book was "written by an author whose facilities for acquiring first hand knowledge were unsurpassed and whose capacity for imparting it will be appreciated."

The newspapers have fed the public on England's side of Irish questions. There are many in this country who will want to hear the other side, and the writer presents his case convincingly and backs up his statements by documentary evidence.

T. E. S.

Les vrais Principes de l'Education chretienne rappelés aux maitres et aux familles, par le P. A. Monfat, de la Societe de Marie. Nouvelle édition soigneusement revue. Préface de Mgr. Lavallée. Paris: Pierre Téqui, 1918.

The Catholic teacher who has been accustomed to look for real inspiration in our current educational literature may turn to this new edition of Father Monfat's work with the assurance that he will find therein what he seeks, and spiritual refreshment as well. This book, which a distinguished French prelate hoped to see in every household and educational institution, he will be glad to read and to reread, and even to use for spiritual purposes. It is at once a Christian philosophy of education and a teacher's spiritual manual, prepared to be of special help to the priest or religious teacher, but also to meet the spiritual needs of the lay teacher or parent.

In its two main divisions this valuable work treats first of the excellence of the teaching office from the Christian viewpoint, and secondly of the dispositions required for the successful discharge of the common duties of the teacher's state in life. The treatment in either case may be described as abundant, replete with the wisdom of the Gospel, supported by the teachings of the ancient philosophers, the Christian Fathers, the great thinkers in every age, and the tradition of the Catholic Church. Its reading will, indeed, do more than refresh and inspire; it will, above all else, convince teacher and parent that in the task of character and soul formation he has been entrusted with one of the noblest and gravest responsibilities given to man, and for its successful discharge he needs all the wholesome direction and counsel which the wisdom of the past can bring him.

PATRICK J. MCCORMICK.

The World and the Waters, by Edward F. Garesche, S.J.
St. Louis, Mo.: The Queen's Work Press. Pp. 110.

“ . . . the thirsty soul,
Piercing the dry and outer forms of things,
Sinks to the secret springs, and, drinking deep,
Knows the sweet flavors of God's presence there.”

So does the poet of the present book of verses translate his title. His dedication is “To the Virgin Mary.” It is not altogether a collection of religious verses, but the spiritual note recurs insistently.

It is as a book of verses that we will review it rather than as a book of poetry, feeling sure that this distinction in terms will be

received pleasantly. Poetry is characterized by a perfect union of imagination, artistic expression and a worthy theme. A book of verses, as distinct from a book of poetry, may and usually does possess these elements in perfect union occasionally, but more frequently either in disassociation or in combinations of two, with one or the other element only imperfectly represented. With a sterner hand evidenced by the author in the matter of admissions to his book, perhaps the present distinction would not have to be drawn. There is abundant evidence of power, ample presence of imagination, nobility of theme, and more than once a genuine height of expression, yet more often is there promise rather than performance. This is said in no hostile spirit. There is too much in the book that is genuinely worthy of praise. It contains too many real poems for us to omit a protest against those which are not.

There is a gracious mental quality evident everywhere in this volume. There is, likewise, a sturdy spiritual quality. The philosophy of life which it discloses is at once virile and attractive and wholesome. There is depth everywhere to the ethical perspective, and frequently to the poetic perspective. Finally, and this is the highest praise, there is unquestionable evidence that the author understands other poets and little children.

THOMAS QUINN BEESLEY.

The ABC of Exhibit Planning, by E. G. and M. S. Routzahn.
Russell Sage Foundation, 1918. Pp. 234.

The publicity campaigns which have preceded and accompanied the Liberty Loan Drives, the Red Cross War Fund and other campaigns, and the various efforts which have been made during the last two years to draw the attention of the American public to matters social and politic, have all combined to accustom us to exhibits of one kind or another, and to appeals to our intelligence and emotions conveyed almost exclusively by the eye. There will inevitably be an equally wide use of the publicity methods to which we are now accustomed, in the coming decade, by agencies whose business is chiefly social, agencies like the schools, the public welfare organizations, and the like. People will look at placards, will stop to inspect a still-life group in a shop window, will chuckle over a cartoon, where a speech on the same subject, or any vocal effort to arrest their attention, would utterly fail to interest them or hold them.

There is a practical value in all this for the schools. An exhibit of the children's work may be poorly planned, or it may not be displayed to the utmost advantage, or it may be so devised that it fails to educate the parents and visitors—any one of a dozen objections may be possible to it. For any one contemplating an exhibit, the book at present under review is most cordially recommended. It is an introductory treatise, and is not at all technical. It is admirably illustrated with both good and bad exhibits, well photographed. A study of the illustrations alone is educational to a degree. Almost every kind of an exhibit, from small to large, from simple to technical, is either discussed or actually represented by photographs. Finally, the authors are experts on the subject of exhibits. In every way it is an interesting, valuable, and unusual book.

THOMAS QUINN BEESLEY.

An Estimate of Shakespeare, by John G. McClorey, S.J.
New York: Schwartz, Kirwin and Fauss. Price, 50 cents net.

The most pleasant thing we can say about this little volume is that it is not "just another Shakespeare book." It is true, as the author engagingly admits in his Preface, that various other gentlemen, like Bradley and Dowden, have been laid under contribution. He has given the reader enough of himself, however, to absolve him from any suspicion of using these critics as a crutch and to make it plain that he employed them merely as a walking stick. Which is as it should be.

The book is presented in two developments, of which Part I is "Shakespeare in General," and Part II is "Shakespeare and Tragedy." It is interesting that Part I, which is indicated by the title as the wider in scope, is actually somewhat the shorter in extent. It is, to the present reviewer's taste, the less conventional of the two parts, although at the same time the less valuable of the two as a piece of criticism.

There are many good things in the ninety-six pages of the little book, and it has fewer than usual of the inevitable superlatives and exclamation marks! It is precisely what its author advertizes it to be—an "estimate." It is not a verdict, or a panegyric, nor is it entirely derivative. It is a conservative valuation given with some restraint, and is proportionally worthy of attention.

THOMAS QUINN BEESLEY.

The Catholic Educational Review

MARCH, 1919

SOCIAL RECONSTRUCTION—A GENERAL REVIEW OF THE PROBLEMS, AND SURVEY OF REMEDIES¹

“Reconstruction” has of late been so tiresomely reiterated, not to say violently abused, that it has become to many of us a word of aversion. Politicians, social students, labor leaders, business men, charity workers, clergymen and various other social groups have contributed their quota of spoken words and printed pages to the discussion of the subject; yet the majority of us still find ourselves rather bewildered and helpless. We are unable to say what parts of our social system imperatively need reconstruction; how much of that which is imperatively necessary is likely to be seriously undertaken; or what specific methods and measures are best suited to realize that amount of reconstruction which is at once imperatively necessary and immediately feasible.

Nevertheless it is worth while to review briefly some of the more important statements and proposals that have been made by various social groups and classes. Probably the most notable declaration from a Catholic source is that contained in a pastoral

¹ The ending of the Great War has brought peace. But the only safeguard of peace is social justice and a contented people. The deep unrest so emphatically and so widely voiced throughout the world is the most serious menace to the future peace of every nation and of the entire world. Great problems face us. They cannot be put aside; they must be met and solved with justice to all.

In the hope of stating the lines that will best guide us in their right solution the following pronouncement is issued by the Administrative Committee of the National Catholic War Council.

✻ PETER J. MULDOON, *Chairman,*
Bishop of Rockford.

✻ JOSEPH SCHREMBES,
Bishop of Toledo.

✻ PATRICK J. HAYES,
Bishop of Tagaste.

✻ WILLIAM T. RUSSELL,
Bishop of Charleston.

letter, written by Cardinal Bourne several months ago. "It is admitted on all hands," he says, "that a new order of things, new social conditions, new relations between the different sections in which society is divided, will arise as a consequence of the destruction of the formerly existing conditions. . . . The very foundations of political and social life, of our economic system of morals and religion are being sharply scrutinized, and this not only by a few writers and speakers, but by a very large number of people in every class of life, especially among the workers."

The Cardinal's special reference to the action of labor was undoubtedly suggested by the now famous "Social Reconstruction Program" of the British Labor Party. This document was drawn up about one year ago, and is generally understood to be the work of the noted economist and Fabian Socialist, Mr. Sidney Webb. Unquestionably, it is the most comprehensive and coherent program that has yet appeared on the industrial phase of reconstruction. In brief it sets up "four pillars" of the new social order:

1. The enforcement by law of a national minimum of leisure, health, education and subsistence;
2. The democratic control of industry, which means the nationalization of all monopolistic industries and possibly of other industries, sometime in the future, if that course be found advisable;
3. A revolution in national finance; that is, a system of taxation which will compel capital to pay for the war, leaving undisturbed the national minimum of welfare for the masses;
4. Use of the surplus wealth of the nation for the common good; that is, to provide capital, governmental industries, and funds for social, educational and artistic progress.

This program may properly be described as one of immediate radical reforms, involving a rapid approach towards complete Socialism.

PROGRAM OF AMERICAN LABOR

In the United States three prominent labor bodies have formulated rough sketches of reconstruction plans. The California State Federation of Labor demands a legal minimum wage, government prevention of unemployment, vocational education of discharged soldiers and sailors, government control and manage-

ment of all waterways, railroads, telegraphs, telephones and public utilities generally, opening up of land to cooperative and small holdings, and payment of the war debt by a direct tax on incomes and inheritances. "Common ownership of the means of production" is also set down in the program, but is not sufficiently emphasized to warrant the conclusion that the authors seriously contemplate the early establishment of complete Socialism.

The State Federation of Labor of Ohio calls for a legal minimum wage, insurance against sickness, accidents, and unemployment, old age pensions, heavy taxation of land values and reclamation and leasing of swamp lands; and government ownership and management of railroads, telegraphs, telephones, merchant marine, coal and metal mines, oil and gas wells, pipe lines and refineries.

The Chicago Federation of Labor has organized an Independent Labor Party, and adopted a platform of "Fourteen Points." The principal demands are an eight-hour day and a minimum family living wage; reduction of the cost of living through cooperative enterprises and methods; government prevention of unemployment, and insurance on life, limb, health and property; government ownership and operation of railways and all other public utilities, steamships, stockyards, grain elevators, and "basic natural resources;" and payment of the war debt by taxes on incomes and land values and by appropriation of all inheritances in excess of one hundred thousand dollars. In some of its general expressions, such as "the nationalization and development of basic natural resources," this platform is the most radical of the three labor pronouncements.

BRITISH QUAKER EMPLOYERS

Probably the most definite and comprehensive statement from the opposite industrial class was put forth several months ago by a group of twenty Quaker employers in Great Britain. In outline their program is as follows: A family living wage for all male employes, and a secondary wage in excess of this for workers having special skill, training, physical strength, responsibility for human life; the right of labor to organize, to bargain collectively with the employer and to participate in the industrial part of business management; serious and practical measures to

reduce the volume and hardship of unemployment; provisions of such working conditions as will safeguard health, physical integrity and morals; the reduction so far as practicable of profits and interest until both the basic and the secondary wage has been paid, and transfer to the community of the greater part of surplus profits.

The spirit and conception of responsibility that permeate every item of the program are reflected in this statement: "We would ask all employers to consider very carefully whether their style of living and personal expenditure are restricted to what is needed in order to insure the efficient performance of their functions in society. More than this is waste, and is, moreover, a great cause of class divisions."

AMERICAN EMPLOYERS

The only important declaration by representatives of the employing class in the United States was given out December 6 by the Convention of the National Chamber of Commerce. Compared with the program of the British Quakers, it is extremely disappointing. By far the greater part of it consists of proposals and demands in the interest of business. It opposes government ownership of railroads, telegraphs and telephones, calls for moderation in taxation and demands a modification of the Sherman Anti-Trust Law. While it commended the program of John D. Rockefeller, Jr., on the relations that should exist between capital and labor, it took away much of the value of this action by declining to endorse the specific methods which that gentleman proposed for carrying his general principles into effect. The most important and progressive general statements made by Mr. Rockefeller are, that industry should promote the advancement of social welfare quite as much as material welfare and that the laborer is entitled to fair wages, reasonable hours of work, proper working conditions, a decent home and reasonable opportunities of recreation, education and worship.

The most important specific method that he has recommended for bringing about harmony between employers and employees is adequate representation of both parties. Apparently the National Chamber of Commerce is not yet ready to concede the right of labor to be represented in determining its relations with capital.

AN INTERDENOMINATIONAL STATEMENT

In Great Britain an organization known as the Interdenominational Conference of Social Service Unions, comprising ten religious bodies, including Catholics, spent more than a year formulating a statement of Social Reconstruction. (See the summary and analysis contained in the Catholic Social Year Book for 1918.) This statement deals with principles, evils and remedies. Presuming that Christianity provides indispensable guiding principles and powerful motives of social reform, it lays down the basic proposition that every human being is of inestimable worth and that legislation should recognize persons as more sacred than property, therefore the state should enforce a minimum living wage, enable the worker to obtain some control of industrial conditions; supplement private initiative in providing decent housing; prevent the occurrence of unemployment; safeguard the right of the laborer and his family to a reasonable amount of rest and recreation; remove those industrial and social conditions which hinder marriage and encourage an unnatural restriction of families, and afford ample opportunities for education of all children industrially, culturally, religiously and morally. On the other hand, rights imply duties, and the individual is obliged to respect the rights of others, to cultivate self-control, to recognize that labor is the law of life and that wealth is a trust. Finally, the statement points out that all social reform must take as its end and guide the maintenance of pure and wholesome family life.

Such in barest outline are the main propositions and principles of this remarkable program. The text contains adequate exposition of the development and application of all these points, and concrete specifications of the methods and measures by which the aims and principles may be brought into effect. In the latter respect the statement is not liable to the fatal objection that is frequently and fairly urged against the reform pronouncements of religious bodies: that they are abstract, platitudinous and usually harmless. The statement of the Interdenominational Conference points out specific remedies for the evils that it describes; specific measures, legislative and other, by which the principles may be realized in actual life. Especially practical and valuable for Catholics are the explanations and modifications supplied by the Year Book of the Catholic Social Guild.

NO PROFOUND CHANGES IN THE UNITED STATES

It is not to be expected that as many or as great social changes will take place in the United States as in Europe. Neither our habits of thinking nor our ordinary ways of life have undergone a profound disturbance. The hackneyed phrase, "things will never again be the same after the war," has a much more concrete and deeply felt meaning among the European peoples. Their minds are fully adjusted to the conviction and expectation that these words will come true. In the second place, the devastation, the loss of capital and of men, the changes in individual relations and the increase in the activities of government have been much greater in Europe than in the United States. Moreover, our superior natural advantages and resources, the better industrial and social condition of our working classes, still constitute an obstacle to anything like revolutionary changes. It is significant that no social group in America, not even among the wage-earners, has produced such a fundamental and radical program of reconstruction as the Labor Party of Great Britain.

A PRACTICAL AND MODERATE PROGRAM

No attempt will be made in these pages to formulate a comprehensive scheme of reconstruction. Such an undertaking would be a waste of time as regards immediate needs and purposes, for no important group or section of the American people is ready to consider a program of this magnitude. Attention will therefore be confined to those reforms that seem to be desirable and also obtainable within a reasonable time, and to a few general principles which should become a guide to more distant developments. A statement thus circumscribed will not merely present the objects that we wish to see attained, but will also serve as an imperative call to action. It will keep before our minds the necessity for translating our faith into works. In the statements of immediate proposals we shall start, wherever possible, from those governmental agencies and legislative measures which have been to some extent in operation during the war. These come before us with the prestige of experience and should therefore receive first consideration in any program that aims to be at once practical and persuasive.

The first problem in the process of reconstruction is the in-

dustrial replacement of the discharged soldiers and sailors. The majority of these will undoubtedly return to their previous occupations. However, a very large number of them will either find their previous places closed to them, or will be eager to consider the possibility of more attractive employments. The most important single measure for meeting this situation that has yet been suggested is the placement of such men on farms. Several months ago Secretary Lane recommended to Congress that returning soldiers and sailors should be given the opportunity to work at good wages upon some part of the millions upon millions of acres of arid, swamp, and cut-over timber lands, in order to prepare them for cultivation. President Wilson in his annual address to Congress endorsed the proposal. As fast as this preliminary task has been performed, the men should be assisted by government loans to establish themselves as farmers, either as owners or as tenants having long-time leases. It is essential that both the work of preparation and the subsequent settlement of the land should be effected by groups or colonies, not by men living independently of one another and in depressing isolation. A plan of this sort is already in operation in England. The importance of the project as an item of any social reform program is obvious. It would afford employment to thousands upon thousands, would greatly increase the number of farm owners and independent farmers, and would tend to lower the cost of living by increasing the amount of agricultural products. If it is to assume any considerable proportions it must be carried out by the governments of the United States and of the several States. Should it be undertaken by these authorities and operated on a systematic and generous scale, it would easily become one of the most beneficial reform measures that has ever been attempted.

UNITED STATES EMPLOYMENT SERVICE

The reinstatement of the soldiers and sailors in urban industries will no doubt be facilitated by the United States Employment Service. This agency has attained a fair degree of development and efficiency during the war. Unfortunately there is some danger that it will go out of existence or be greatly weakened at the end of the period of demobilization. It is the obvious duty of Congress to continue and strengthen this important institu-

tion. The problem of unemployment is with us always. Its solution requires the cooperation of many agencies, and the use of many methods; but the primary and indispensable instrument is a national system of labor exchanges, acting in harmony with state, municipal, and private employment bureaus.

WOMEN WAR WORKERS

One of the most important problems of readjustment is that created by the presence in industry of immense numbers of women who have taken the places of men during the war. Mere justice, to say nothing of chivalry, dictates that these women should not be compelled to suffer any greater loss or inconvenience than is absolutely necessary; for their services to the nation have been second only to the services of the men whose places they were called upon to fill. One general principle is clear: No female worker should remain in any occupation that is harmful to health or morals. Women should disappear as quickly as possible from such tasks as conducting and guarding street cars, cleaning locomotives, and a great number of other activities for which conditions of life and their physique render them unfit. Another general principle is that the proportion of women in industry ought to be kept within the smallest practical limits. If we have an efficient national employment service, if a goodly number of the returned soldiers and sailors are placed on the land, and if wages and the demand for goods are kept up to the level which is easily attainable, all female workers who are displaced from tasks that they have been performing only since the beginning of the war will be able to find suitable employments in other parts of the industrial field, or in those domestic occupations which sorely need their presence. Those women who are engaged at the same tasks as men should receive equal pay for equal amounts and qualities of work.

NATIONAL WAR LABOR BOARD

One of the most beneficial governmental organizations of the war is the National War Labor Board. Upon the basis of a few fundamental principles, unanimously adopted by the representatives of labor, capital, and the public, it has prevented innumerable strikes, and raised wages to decent levels in many different industries throughout the country. Its main guiding principles

have been a family living wage for all male adult laborers; recognition of the right of labor to organize, and to deal with employers through its chosen representatives; and no coercion of non-union laborers by members of the union. The War Labor Board ought to be continued in existence by Congress, and endowed with all the power for effective action that it can possess under the Federal Constitution. The principles, methods, machinery and results of this institution constitute a definite and far-reaching gain for social justice. No part of this advantage should be lost or given up in time of peace.

PRESENT WAGE RATES SHOULD BE SUSTAINED

The general level of wages attained during the war should not be lowered. In a few industries, especially some directly and peculiarly connected with the carrying on of war, wages have reached a plane upon which they cannot possibly continue for this grade of occupations. But the number of workers in this situation is an extremely small proportion of the entire wage-earning population. The overwhelming majority should not be compelled or suffered to undergo any reduction in their rates of remuneration, for two reasons: First, because the average rate of pay has not increased faster than the cost of living; second, because a considerable majority of the wage-earners of the United States, both men and women, were not receiving living wages when prices began to rise in 1915. In that year, according to Lauck and Sydenstricker, whose work is the most comprehensive on the subject, four-fifths of the heads of families obtained less than \$800, while two-thirds of the female wage-earners were paid less than \$400. Even if the prices of goods should fall to the level on which they were in 1915—something that cannot be hoped for within five years—the average present rates of wages would not exceed the equivalent of a decent livelihood in the case of the vast majority. The exceptional instances to the contrary are practically all among the skilled workers. Therefore, wages on the whole should not be reduced even when the cost of living recedes from its present high level.

Even if the great majority of workers were now in receipt of more than living wages, there are no good reasons why rates of pay should be lowered. After all, a living wage is not necessarily the full measure of justice. All the Catholic authorities on the

subject explicitly declare that this is only the *minimum* of justice. In a country as rich as ours, there are very few cases in which it is possible to prove that the worker would be getting more than that to which he has a right if he were paid something in excess of this ethical minimum. Why, then, should we assume that this is the normal share of almost the whole laboring population? Since our industrial resources and instrumentalities are sufficient to provide more than a living wage for a very large proportion of the workers, why should we acquiesce in a theory which denies them this measure of the comforts of life? Such a policy is not only of very questionable morality, but is unsound economically. The large demand for goods which is created and maintained by high rates of wages and high purchasing power by the masses is the surest guarantee of a continuous and general operation of industrial establishments. It is the most effective instrument of prosperity for labor and capital alike. The only persons who would benefit considerably through a general reduction of wages are the less efficient among the capitalists, and the more comfortable sections of the consumers. The wage-earners would lose more in remuneration than they would gain from whatever fall in prices occurred as a direct result of the fall in wages. On grounds both of justice and sound economics, we should give our hearty support to all legitimate efforts made by labor to resist general wage reductions.

HOUSING FOR WORKING CLASSES

Housing projects for war workers which have been completed, or almost completed by the Government of the United States have cost some forty million dollars, and are found in eleven cities. While the Federal Government cannot continue this work in time of peace, the example and precedent that it has set, and the experience and knowledge that it has developed, should not be forthwith neglected and lost. The great cities in which congestion and other forms of bad housing are disgracefully apparent ought to take up and continue the work, at least to such an extent as will remove the worst features of a social condition that is a menace at once to industrial efficiency, civic health, good morals and religion.

REDUCTION OF THE COST OF LIVING

During the war the cost of living has risen at least 75 per cent above the level of 1913. Some check has been placed upon the upward trend by government fixing of prices in the case of bread and coal, and a few other commodities. Even if we believe it desirable, we cannot ask that the Government continue this action after the articles of peace have been signed; for neither public opinion nor Congress is ready for such a revolutionary policy. If the extortionate practices of monopoly were prevented by adequate laws and adequate law enforcement, prices would automatically be kept at as low a level as that to which they might be brought by direct government determination. Just what laws, in addition to those already on the statute books, are necessary to abolish monopolistic extortion is a question of detail that need not be considered here. In passing, it may be noted that government competition with monopolies that cannot be effectively restrained by the ordinary anti-trust laws deserves more serious consideration than it has yet received.

More important and more effective than any government regulation of prices would be the establishment of cooperative stores. The enormous toll taken from industry by the various classes of middlemen is now fully realized. The astonishing difference between the price received by the producer and that paid by the consumer has become a scandal to our industrial system. The obvious and direct means of reducing this discrepancy and abolishing unnecessary middlemen is the operation of retail and wholesale mercantile concerns under the ownership and management of the consumers. This is no Utopian scheme. It has been successfully carried out in England and Scotland through the Rochdale system. Very few serious efforts of this kind have been made in this country because our people have not felt the need of these cooperative enterprises as keenly as the European working classes, and because we have been too impatient and too individualistic to make the necessary sacrifices and to be content with moderate benefits and gradual progress. Nevertheless, our superior energy, initiative and commercial capacity will enable us, once we set about the task earnestly, even to surpass what has been done in England and Scotland.

In addition to reducing the cost of living, the cooperative

stores would train our working people and consumers generally in habits of saving, in careful expenditure, in business methods, and in the capacity for cooperation. When the working classes have learned to make the sacrifices and to exercise the patience required by the ownership and operation of cooperative stores, they will be equipped to undertake a great variety of tasks and projects which benefit the community immediately, and all its constituent members ultimately. They will then realize the folly of excessive selfishness and senseless individualism. Until they have acquired this knowledge, training and capacity, desirable extensions of governmental action in industry will not be attended by a normal amount of success. No machinery of government can operate automatically, and no official and bureaucratic administration of such machinery can ever be a substitute for intelligent interest and cooperation by the individuals of the community.

THE LEGAL MINIMUM WAGE

Turning now from those agencies and laws that have been put in operation during the war to the general subject of labor legislation and problems, we are glad to note that there is no longer any serious objection urged by impartial persons against the legal minimum wage. The several States should enact laws providing for the establishment of wage rates that will be at least sufficient for the decent maintenance of a family, in the case of all male adults, and adequate to the decent individual support of female workers. In the beginning the minimum wages for male workers should suffice only for the present needs of the family, but they should be gradually raised until they are adequate to future needs as well. That is, they should be ultimately high enough to make possible that amount of saving which is necessary to protect the worker and his family against sickness, accidents, invalidity and old age.

SOCIAL INSURANCE

Until this level of legal minimum wages is reached the worker stands in need of the device of insurance. The state should make comprehensive provision for insurance against illness, invalidity, unemployment, and old age. So far as possible the

insurance fund should be raised by a levy on industry, as is now done in the case of accident compensation. The industry in which a man is employed should provide him with all that is necessary to meet all the needs of his entire life. Therefore, any contribution to the insurance fund from the general revenues of the state should be only slight and temporary. For the same reason no contribution should be exacted from any worker who is not getting a higher wage than is required to meet the present needs of himself and family. Those who are below that level can make such a contribution only at the expense of their present welfare. Finally, the administration of the insurance laws should be such as to interfere as little as possible with the individual freedom of the worker and his family. Any insurance scheme, or any administrative method, that tends to separate the workers into a distinct and dependent class, that offends against their domestic privacy and independence, or that threatens individual self-reliance and self-respect, should not be tolerated. The ideal to be kept in mind is a condition in which all the workers would themselves have the income and the responsibility of providing for all the needs and contingencies of life, both present and future. Hence all forms of state insurance should be regarded as merely a lesser evil, and should be so organized and administered as to hasten the coming of the normal condition.

The life insurance offered to soldiers and sailors during the war should be continued, so far as the enlisted men are concerned. It is very doubtful whether the time has yet arrived when public opinion would sanction the extension of general life insurance by the Government to all classes of the community.

The establishment and maintenance of municipal health inspection in all schools, public and private, is now pretty generally recognized as of great importance and benefit. Municipal clinics where the poorer classes could obtain the advantage of medical treatment by specialists at a reasonable cost would likewise seem to have become a necessity. A vast amount of unnecessary sickness and suffering exists among the poor and the lower middle classes because they cannot afford the advantages of any other treatment except that provided by the general practitioner. The service of these clinics should be given gratis only to those who cannot afford to pay.

LABOR PARTICIPATION IN INDUSTRIAL MANAGEMENT

The right of labor to organize and to deal with employers through representatives has been asserted above in connection with the discussion of the War Labor Board. It is to be hoped that this right will never again be called in question by any considerable number of employers. In addition to this, labor ought gradually to receive greater representation in what the English group of Quaker employers have called the "industrial" part of business management—"the control of processes and machinery; nature of product; engagement and dismissal of employees; hours of work, rates of pay, bonuses, etc.; welfare work; shop discipline; relations with trade unions." The establishment of shop committees, working wherever possible with the trade union, is the method suggested by this group of employers for giving the employees the proper share of industrial management. There can be no doubt that a frank adoption of these means and ends by employers would not only promote the welfare of the workers, but vastly improve the relations between them and their employers, and increase the efficiency and productiveness of each establishment.

There is no need here to emphasize the importance of safety and sanitation in work places, as this is pretty generally recognized by legislation. What is required is an extension and strengthening of many of the existing statutes, and a better administration and enforcement of such laws everywhere.

VOCATIONAL TRAINING

The need of industrial, or as it has come to be more generally called, vocational training, is now universally acknowledged. In the interest of the nation as well as in that of the workers themselves, this training should be made substantially universal. While we cannot now discuss the subject in any detail, we do wish to set down two general observations. First, the vocational training should be offered in such forms and conditions as not to deprive the children of the working classes of at least the elements of a cultural education. A healthy democracy cannot tolerate a purely industrial or trade education for any class of its citizens. We do not want to have the children of the wage-earners put into a special class in which they are marked as out-

side the sphere of opportunities for culture. The second observation is that the system of vocational training should not operate so as to weaken in any degree our parochial schools or any other class of private schools. Indeed, the opportunities of the system should be extended to all qualified private schools on exactly the same basis as to public schools. We want neither class divisions in education nor a state monopoly of education.

CHILD LABOR

The question of education naturally suggests the subject of child labor. Public opinion in the majority of the states of our country has set its face inflexibly against the continuous employment of children in industry before the age of sixteen years. Within a reasonably short time all of our states, except some stagnant ones, will have laws providing for this reasonable standard. The education of public opinion must continue, but inasmuch as the process is slow, the abolition of child labor in certain sections seems unlikely to be brought about by the legislatures of those states, and since the Keating-Owen Act has been declared unconstitutional, there seems to be no device by which this reproach to our country can be removed except that of taxing child labor out of existence. This method is embodied in an amendment to the Federal Revenue Bill which would impose a tax of 10 per cent on all goods made by children.

Probably the foregoing proposals comprise everything that is likely to have practical value in a program of immediate social reconstruction for America. Substantially all of these methods, laws and recommendations have been recognized in principle by the United States during the war, or have been indorsed by important social and industrial groups and organizations. Therefore, they are objects that we can set before the people with good hope of obtaining a sympathetic and practical response. Were they all realized, a great step would have been taken in the direction of social justice. When they are all put into operation the way will be easy and obvious to still greater and more beneficial result.

ULTIMATE AND FUNDAMENTAL REFORMS

Despite the practical and immediate character of the present statement, we cannot entirely neglect the question of ultimate aims and a systematic program; for other groups are busy issuing

such systematic pronouncements, and we all need something of the kind as a philosophical foundation and as a satisfaction to our natural desire for comprehensive statements.

It seems clear that the present industrial system is destined to last for a long time in its main outlines. That is to say, private ownership of capital is not likely to be supplanted by a collectivist organization of industry at a date sufficiently near to justify any present action based on the hypothesis of its arrival. This forecast we recognize as not only extremely probable, but as highly desirable; for, other objections apart, Socialism would mean bureaucracy, political tyranny, the helplessness of the individual as a factor in the ordering of his own life, and in general social inefficiency and decadence.

MAIN DEFECTS OF PRESENT SYSTEM

Nevertheless, the present system stands in grievous need of considerable modifications and improvement. Its main defects are three: Enormous inefficiency and waste in the production and distribution of commodities; insufficient incomes for the great majority of wage-earners, and unnecessarily large incomes for a small minority of privileged capitalists. The evils in production and in the distribution of goods would be in great measure abolished by the reforms that have been outlined in the foregoing pages. Production will be greatly increased by universal living wages, by adequate industrial education, and by harmonious relations between labor and capital on the basis of adequate participation by the former in all the industrial aspects of business management. The wastes of commodity distribution could be practically all eliminated by cooperative mercantile establishments, and cooperative selling and marketing associations.

COOPERATION AND COPARTNERSHIP

Nevertheless, the full possibilities of increased production will not be realized so long as the majority of the workers remain mere wage-earners. The majority must somehow become owners, or at least in part, of the instruments of production. They can be enabled to reach this stage gradually through cooperative productive societies and copartnership arrangements. In the former, the workers own and manage the industries themselves; in the latter they own a substantial part of the corporate stock

and exercise a reasonable share in the management. However slow the attainment of these ends, they will have to be reached before we can have a thoroughly efficient system of production, or an industrial and social order that will be secure from the danger of revolution. It is to be noted that this particular modification of the existing order, though far-reaching and involving to a great extent the abolition of the wage system, would not mean the abolition of private ownership. The instruments of production would still be owned by individuals, not by the state.

INCREASED INCOMES FOR LABOR

The second great evil, that of insufficient income for the majority can be removed only by providing the workers with more income. This means not only universal living wages, but the opportunity of obtaining something more than that amount for all who are willing to work hard and faithfully. All the other measures for labor betterment recommended in the preceding pages would likewise contribute directly or indirectly to a more just distribution of wealth in the interest of the laborer.

ABOLITION AND CONTROL OF MONOPOLIES

For the third evil mentioned above, excessive gains by a small minority of privileged capitalists, the main remedies are prevention of monopolistic control of commodities, adequate government regulation of such public service monopolies as will remain under private operation, and heavy taxation of incomes, excess profits and inheritances. The precise methods by which genuine competition may be restored and maintained among businesses that are naturally competitive, cannot be discussed here; but the principle is clear that human beings cannot be trusted with the immense opportunities for oppression and extortion that go with the possession of monopoly power. That the owners of public service monopolies should be restricted by law to a fair or average return on their actual investment, has long been a recognized principle of the courts, the legislatures, and public opinion. It is a principle which should be applied to competitive enterprises likewise, with the qualification that something more than the average rate of return should be allowed to men who exhibit exceptional efficiency. However, good public policy, as well as equity, demands that these exceptional business men share the fruits of their efficiency with the consumer in the form of lower

prices. The man who utilizes his ability to produce cheaper than his competitors for the purpose of exacting from the public as high a price for his product as is necessary for the least efficient business man, is a menace rather than a benefit to industry and society.

Our immense war debt constitutes a particular reason why incomes and excess profits should continue to be heavily taxed. In this way two important ends will be obtained: the poor will be relieved of injurious tax burdens, and the small class of specially privileged capitalists will be compelled to return a part of their unearned gains to society.

A NEW SPIRIT A VITAL NEED

"Society," said Pope Leo XIII, "can be healed in no other way than by a return to Christian life and Christian institutions." The truth of these words is more widely perceived today than when they were written, more than twenty-seven years ago. Changes in our economic and political systems will have only partial and feeble efficiency if they be not reinforced by the Christian view of work and wealth. Neither the moderate reforms advocated in this paper, nor any other program of betterment or reconstruction will prove reasonably effective without a reform in the spirit of both labor and capital. The laborer must come to realize that he owes his employer and society an honest day's work in return for a fair wage, and that conditions cannot be substantially improved until he roots out the desire to get a maximum of return for a minimum of service. The capitalist must likewise get a new viewpoint. He needs to learn the long-forgotten truth that wealth is stewardship, that profit-making is not the basic justification of business enterprise, and that there are such things as fair profits, fair interest and fair prices. Above and before all, he must cultivate and strengthen within his mind the truth which many of his class have begun to grasp for the first time during the present war; namely, that the laborer is a human being, not merely an instrument of production; and that the laborer's right to a decent livelihood is the first moral charge upon industry. The employer has a right to get a reasonable living out of his business, but he has no right to interest on his investment until his employees have obtained at least living wages. This is the human and Christian, in contrast to the purely commercial and pagan, ethics of industry.

VOCATIONAL PREPARATION OF YOUTH IN CATHOLIC SCHOOLS*

An Outline of the History of Vocational Education in Catholic Schools—Continued

Like Bernward, so also his contemporary, Abbot Godehard of Altaich, was renowned for furthering the progress of arts and sciences. He was skilled in the mechanic arts, being one of the greatest architects and metallists of Bavaria. Among other works he produced a Bible of wonderful beauty, all the material used in its construction being prepared by his own hands.¹⁰¹ Godehard's influence on industry asserted itself in the next generation when those men who had profited by his instruction became conspicuous for their skill in the various occupations for their artistic ability.

Whatever progress had been made in the arts and industries up to the tenth century was due to the monastic schools. One convent may have excelled in some particular branch of work; e. g., Tegernsee was noted for the production of writing materials and for its monks well skilled in painting, glass-staining and mechanic arts; Cluny and Paderborn were famous for the architects that they produced; and the Cistercians were renowned for their achievements in agriculture.¹⁰² But the aim of each foundation was to help all human creatures to obtain true peace and happiness; and, next to prayer, they knew no more potent means to accomplish this than labor performed joyfully and well for a noble motive.

The deep-seated prejudice against manual work gradually gave way under the influence of the teaching of the Church and the example of the monks who labored with untiring zeal. Fostered by the Church, the guilds attained a wonderful development; these taught their members to regard labor as the complement of prayer and the foundation of a well-regulated

* A dissertation, by Sister Mary Jeanette, O.S.B. M. A., St. Joseph, Minnesota, submitted to the Catholic Sisters College of the Catholic University of America, in Partial Fulfillment of the Requirements for the degree of Doctor of Philosophy.

¹⁰¹ *Ibid.*, p. 389.

¹⁰² Heimbucher, Max, *Orden u. Kongregationen*, Vol. I, p. 191. Also, Schmoller, Gustav, *Die Strassburger Tucher u. Wedersunft*, p. 7.

life. The aim was protection of the common interests of the laboring class, but for motives similar to those that prevailed in the monasteries. God's law and Christian love were the dominant factors in shaping the character of these associations.¹⁰³ During the tenth and eleventh centuries these guilds came to be firmly established and in a few centuries their beneficial influence pervaded all the continent. In the meantime the Cistercians had become the recognized teachers of all branches of agriculture. Local and national sympathy were enlisted by the Cistercians since they favored every kind of outdoor pursuit. Of them especially can it be said that "they turned woods into fields, they constructed water-conduits and water-mills, they cultivated gardens, orchards, and vineyards, they were successful in rearing cattle, in breeding horses, in keeping bees, in regulating fishing, and they made glass and procured the precious metals."¹⁰⁴ The occupations of the religious in the Cistercian nunneries were of a similar nature; "they sewed and span, and went into the woods where they grubbed up briars and thorns."¹⁰⁵

The range of subjects generally taught in the nunneries was wide. For this reason life in the convent was very attractive to the daughters of the mediaeval knight and soldier, since it offered the companionship of equals and a careful training of hand and mind; it was a welcome relief from the monotony of life in the castle at a time when men were more frequently found on the battlefield than in their homes.¹⁰⁶ Monasteries for women had developed rapidly and exerted a social and intellectual influence such as rarely has fallen to the lot of women's religious settlements in the course of history. Some of these became centers of art industry and remained so to the time of the Reformation. In fact, the history of art at this period is identical with the history of the productions in the monasteries. The technique of weaving and the art of design were brought to their highest perfection in the nunnery.¹⁰⁷

If an institution may be judged for efficiency by what has

¹⁰³ *Catholic Encyclopedia*, *Guilds*, p. 67 and p. 70.

¹⁰⁴ Eckenstein, L., *Women Under Monasticism*, p. 190.

¹⁰⁵ *Ibid.*, p. 191. Also, Helmbucher, Max, *Orden u. Kongregationen*, p. 232 and p. 425.

¹⁰⁶ Eckenstein, L., *Women Under Monasticism*, p. 149.

¹⁰⁷ *Ibid.*, pp. 222-224.

been accomplished it must be said that a system of education which developed the capabilities of such women as Hrosvith of Gandersheim,¹⁰⁸ Herrad, abbess of Hohenburg,¹⁰⁹ Hildegard of Bingen,¹¹⁰ St. Elizabeth of Schönau¹¹¹ and Queen Mathilda,¹¹² was admirably suited to develop vocations. The instruction given in the convent prepared both men and women for any career they desired to choose. This education was practical for the future wife and mother since occupations proper to their sex were not neglected.¹¹³ The arts of weaving, spinning, embroidering and other household occupations in which daughters had been instructed by their mothers were gradually transferred to the curriculum of the convent school from the sixth century onward.¹¹⁴ Schools for interns provided for the proper training in the religious vocation and schools for externs which were established in all larger monasteries prepared students for a useful life outside of the convent. No woman's education was considered to be complete if she was not efficient in the domestic arts; even if she was destined to wear the crown she was still expected to be well able to conduct the household even as Queen Mathilda did, who taught her servants the arts she herself had learned in the convent of Herford.¹¹⁵

The directions that St. Jerome had given to Laeta as to her daughter's education were followed almost without exception in all nunneries. In regard to the pursuit of religious and literary studies the course closely resembled that pursued by the monks up to the time of the rise of the Universities.¹¹⁶ On the whole they were the first institutions that undertook the education of woman on a large scale. Taught more by example than by precept, the young women so trained were able to acquit themselves creditably of the work they undertook later in life. Since a convent education gave so much satisfaction

¹⁰⁸ *Ibid.*, pp. 154-183.

¹⁰⁹ *Ibid.*, pp. 238-256.

¹¹⁰ *Ibid.*, pp. 256-286.

¹¹¹ *Ibid.*, pp. 285-305.

¹¹² Specht, F. A., *Geschichte des Unterrichtswesens*, p. 277.

¹¹³ McCormick, P. J., *Education of the Laity in the Middle Ages*, p. 20. Also, Montalembert, *Monks of the West*, Book XV, p. 690.

¹¹⁴ Denk, Otto, *Geschichte des Gallo-Fränkischen Unterrichts*, p. 264.

¹¹⁵ Specht, F. A., *Geschichte des Unterrichtswesens*, Part 2, pp. 280-285.

¹¹⁶ Denk, Otto, *Geschichte des Gallo-Fränkischen Unterrichts*, p. 263.

it was appreciated by parents and it was sought for by the daughters of the nobles, with whom it was usual to enter upon their future career after having enjoyed the privileges of training in a convent school.¹¹⁷

The thirteenth century was especially prolific in architectural structures which previously had been erected mainly by the monks. This art had grown to greatness in the monasteries and manifested itself most exuberantly in the erection of buildings and cathedrals, which arose during this century in every part of the country, even in places whose population was less than that of an ordinary town or village of today. Historians who have made a study of the productions of this period assert that these monuments of architectural beauty were almost exclusively the work of local craftsmen.¹¹⁸ Great and glorious success had crowned the perseverance of the monastic teacher, for the rude peasant of a few centuries ago had been replaced by the intelligent and systematic laborer, then by the skilled mechanic and artist until "we get fairly bewildered by the astonishing wealth of skill and artistic taste and aesthetic feeling which there must have been in times which till lately we had assumed to be barbaric times."¹¹⁹ Art had grown out of manual work as a flower grows from its stem. The distinction between the artist and the artisan was not sharply drawn as we see by the signatures of names in early documents. A simple "joiner" or "stonecutter" or "coppersmith" is the modest appendage to the names of men who today are acknowledged as artists of great ability.¹²⁰ So well did each individual laborer accomplish his part of the grand whole that critics now declare the cathedrals to be "noble Christian poems embodied in stone and color."¹²¹ The student of today finds no better models on which to exercise his imitative ability than the work done seven centuries ago; he is encouraged to strive for equal skill by tireless study and observation.

¹¹⁷ Gasquet, Abbot, *English Monastic Life*, London, 1910, p. 177. Also, McCormick, P. J., *Education of the Laity in the Middle Ages*, pp. 45-46.

¹¹⁸ Jessopp, Augustus, *Before the Great Pillage*. London, 1901, pp. 24-25.

¹¹⁹ *Ibid.*, p. 25. Also, Janssen, J., *History of the German People*, Vol. I, p. 164.

¹²⁰ Janssen, J., *History of the German People*, Vol. I, Book II, p. 241.

¹²¹ Walsh, James J., *The Thirteenth Greatest of Centuries*. New York, 1913, p. 11.

We marvel that with implements so crude in comparison with ours and with material so inadequate for the purpose of the artist, the productions of the Middle Ages should be as a whole and in every detail so far superior to our own. The cathedrals of the thirteenth century and the stained glass windows that adorn them are an unending delight, even in their fragmentary remains, and far superior to anything made since the thirteenth century. The reason for the excellence of his work is to be found in the motive which actuated the workman. He was very probably uneducated, in the modern sense of the term, with little ability to read and write; but he had the mental development which enabled him to design and execute the work assigned to him, and to do this as perfectly as it is ordinarily possible for any man. The workmen heard the beautiful Scripture narratives and reproduced them in the drama which was then so popular. In these plays every artisan actually lived his part as a biblical character, and his later work showed the result of the inspiration and knowledge thus obtained. Besides he had ample opportunity to observe from childhood days how much care was taken in each minor detail of constructive work.¹²² The aim of the workman was not to hasten the completion of any article, nor the desire to obtain their pay; they strove rather to produce something that would be best adapted to the end for which it was intended and at the same time be a source of pleasure for those who were to see or use it. What has been said of the authors who wrote the literary masterpieces of the thirteenth century can be applied with equal truth to the artisan and the artist. They "had evidently not as yet become sophisticated to the extent of seeking immortality for their works. They even seem to have been indifferent as to whether their names were associated with them or not. Enough for them apparently to have had the satisfaction of doing, all else seemed futile."¹²³

But no matter how lofty the ideal, how sublime the motive may have been, the construction of such buildings required in addition such skill as could only have been acquired by careful and systematic training. There must have been technical

¹²² Walsh, James J., *The Thirteenth Greatest of Centuries*, pp. 110-111.

¹²³ *Ibid.*, p. 211.

schools in abundance, though they were not called by that modern and ambitious name. The erection of each cathedral and abbey church, since it extended over a considerable period of time, in no instance less than twenty-five years while sometimes more than a century expired before its completion, was in itself a center of technical education for the growing youth.¹²⁴ The greatest factor in the spread of technical knowledge was the system of guilds. These had originated in many instances in the form of fraternities, often established and fostered by the Church. In the first half of the twelfth century these fraternities, whose object had been of a religious nature, began to change, and grew into societies and unions having a civil purpose.¹²⁵ The guilds had three aims in view, namely: To administer Christian charity to the aged, the sick, the poor, and those suffering temporarily from losses by fire, flood or shipwreck; to promote education by aiding poor scholars and supporting schools and school-masters; and to aid in the propagation of the faith by representing biblical truth in plays.¹²⁶ Since the guilds-apprentices received their instruction gratis, the guilds wielded a greater influence in spreading technical training than any other institution of the thirteenth century¹²⁷ though many architects were still to be found outside the guilds in the monasteries.

The fourteenth century marks a period of retrogression in the quality of mechanical and artistic work. The chief reason for this was the substitution of a lower motive for the high ideal of the thirteenth century workman. During the fourteenth century "the great idea of association for mutual help gave place to the narrow-minded spirit of the mere acquisition of capital; petty rivalries and hateful egotism prevailed over brotherhood and equality of rights; the rich withdrew to separate guilds and there arose internal disputes."¹²⁸ The very institutions which had been the means of securing rights and privileges for the workman degenerated into mere capitalist's societies, and jeal-

¹²⁴ Walsh, J. J., *The Thirteenth Greatest of Centuries*, Appendix, pp. 469-470.

¹²⁵ Eberstadt, Rudolf, *Der Ursprung des Zunftwesens*, pp. 139-140.

¹²⁶ Howell, George, *Conflicts of Capital and Labor*, London, 1878, p. 6.

¹²⁷ Janssen, J., *History of the German People*, Vol. I, p. 167.

¹²⁸ Howell, George, *Conflicts of Capital and Labor*, p. 56.

ousy among the various guilds, as well as laws enacted against them, caused their decay.¹²⁰

The Renaissance which began at this period contributed to the retrogression of art in so far as one result of this movement was to under-value the work done by artists and architects of the previous century. Then followed the so-called Reformation with its detrimental effects upon the school systems generally,¹²⁰ and the wanton destruction of artistic products in particular.¹²¹ Under such adverse circumstances it is not surprising that the mechanical arts declined and barely survived. However, when the Jesuits labored among the American Indians in the seventeenth century they built beautiful churches and furnished them artistically. They attracted the savages by the tones of musical instruments which the Fathers constructed in the forests of the New World. Before long they had succeeded in imparting to the Indians not only a knowledge of Christian truths, but also in instructing them in agriculture and the arts of peace.¹²² This course of civilizing, Christianizing and educating the Indians which the Jesuits adopted was followed by all other missionaries among the natives, and proved to be the only successful method of securing for them the blessings of civilization. Attracted by that which is pleasing and beautiful, then given the opportunity to imitate and reproduce that which they admired, they gradually acquired habits of industry and culture.

Many religious congregations that were founded in the last two centuries were established for the express purpose of helping the poor classes by means of training and instruction. A. D. 1835, the Brothers of St. Joseph undertook the care of neglected boys and trained them to become able craftsmen, tradesmen and farmers. Ten years later the Brothers of St. Vincent de Paul undertook the supervision of apprentices and labor unions.¹²³ At this time the enthusiastic Don Bosco, in spite of misunderstandings and persecutions, succeeded in erecting oratories, churches, institutes, trades buildings and printing press for his boys, thereby giving several millions of

¹²⁰ *Ibid.*, p. 68.

¹²¹ McCormick, P. J., *History of Education*, pp. 211-212 and p. 225.

¹²² Jessopp, Augustus, *Before the Great Pillage*, p. 25.

¹²³ Heimbucher, Max, *Orden u. Kongregationen*, pp. 220-226.

¹²⁴ *Ibid.*, pp. 421-422.

neglected youths an opportunity to become good and useful workers. The vocational character of his work is demonstrated by the fact that 18,000 apprentices annually left his Oratories to become journeymen, and that up to the year of his death, in 1888, six thousand of his students had become priests.¹³⁴

Victor Braun, a priest and contemporary of Don Bosco, tried to help women and girls, especially those who worked in factories; for this purpose he founded the Congregation of the Servants of the Sacred Heart, whose members conducted evening schools, hospitals, workhouses, homes for the aged, and gathered the poor and neglected women around themselves for Sunday recreation.¹³⁵ Two years later, 1868, the Daughters of Divine Love undertook to educate orphan girls for their future career, to provide shelter, home, instruction and care for poor girls seeking employment and an asylum for disabled servants.¹³⁶ The Société des missionnaires de Notre Dame des missions d'Afrique d'Alger, established also in 1868, had as object the instruction of orphans in agriculture and handicrafts. The congregation of the Soeurs de Jesus-Marie, in Lyons, which came into existence in 1871, had a similar aim.¹³⁷ A. D. 1889 the Congregation of Devout Laborers was founded in Vienne; its object was to care for the physical and spiritual welfare of tradesmen and laborers, and its members took special interest in apprentices and journeymen and secured for them both practical instruction in technical schools, and religious training.¹³⁸ The work of these new congregations and that of the older orders was seriously handicapped at the time of the French Revolution. Many were temporarily dissolved, others permanently destroyed. But they had spread and flourished in other countries of Europe and in America, and had gained a foothold in Asia.¹³⁹

During the nineteenth century the need of Catholic schools in the United States was keenly felt and teaching communities of Europe, especially of France and Germany, were requested to supply the demand. The response was generous, and though

¹³⁴ *Ibid.*, pp. 406-407.

¹³⁵ *Ibid.*, p. 539.

¹³⁶ *Ibid.*, p. 461.

¹³⁷ *Ibid.*, p. 462.

¹³⁸ *Ibid.*, p. 461.

¹³⁹ *Ibid.*, p. 462.

laboring under many hardships and not accustomed to the language of the country, they were most successful in establishing schools in all parts of the land. The variety of local conditions which increased during the immigration period, prevented the systematic organization of Catholic schools. The first movement in this direction by Right Rev. John Nepomucene Neuman, of Philadelphia, in 1852, was unsuccessful; after the Civil War efforts toward securing greater unity of purpose and action were renewed and carried out successfully.¹⁴⁰

The curriculum of the Catholic school was, however, largely determined by the needs of each community. Where manual training was demanded by the nature of the work which the student intended to undertake, such training was provided for. The Brothers of the Congregation of the Holy Cross opened a manual labor school soon after they had established their mother house and College, 1841. Commercial Academies and Colleges were erected by the Brothers of the Christian Schools in 1859 and 1860.¹⁴¹ During this period the Franciscan and Xaverian Brothers had also begun Commercial and Industrial schools.¹⁴² The teaching Sisters aimed at training the hands, as well as the head and heart, of the pupils placed under their instruction, and taught them to "use the needle as well as the pen; to make and to mend; to darn and to knit and become useful in the home."¹⁴³

The missionaries among the Indians, notably the Franciscans and Jesuits, taught these children of nature how to build for themselves permanent shelters, how to till the soil and store a supply for the time of need.¹⁴⁴ All the schools for Indian girls conducted by the various Sisterhoods gave special attention to manual work. In respect to agriculture and other industrial arts Catholic educators were the pioneers in our Western States.¹⁴⁵ The history of the work done by the Ladies of the Sacred Heart, the Sisters of Loretto, and the Sisters of Providence shows that the teaching of elementary academic branches

¹⁴⁰ Burns, J. A., *The Growth and Development of the Catholic School System in U. S.* New York, 1912, pp. 199-200.

¹⁴¹ *Ibid.*, pp. 102-108.

¹⁴² *Ibid.*, p. 121.

¹⁴³ *Ibid.*, p. 125.

¹⁴⁴ Rittenhouse, M. F., "The Mission Play of San Gabriel," *Catholic Educational Review*, March, 1916, p. 231.

¹⁴⁵ Burns, J. A., *Growth and Development*, etc., pp. 152-155.

was accompanied by training in the common industrial arts. The home of the white settler generally provided adequately for industrial training, and therefore comparatively few schools were required to offer vocational subjects in their courses. In schools for the Indians, however, manual work was invariably a part of the curriculum as a means of helping the proper development of the child's mind and character as well as for the practical benefit he was to derive from it. The wisdom of proceeding in this manner is now fully recognized and advocated for other schools besides those for the uncivilized Indian. The changes that have taken place in the child's environment make it necessary to supply in the schoolroom what the industrial home furnished in the past. This is no less imperative in regard to Catholic schools than in the state schools. Formerly knowledge was equivalent to opportunity and was alone sufficient to enable an ambitious youth to advance from the lowest to the highest positions in political and industrial life. But the changes in the school curriculum have not kept pace with the altered condition of the social world and the evolution of industry. This is the cause of the present dissatisfaction with the entire school system, but more especially with secondary schools, and the attention of all educators is directed toward the readjustment of the curriculum. John Dewey describes the present situation as follows: "The problem is not easy of solution. There is a standing danger that education will perpetuate the older traditions for a select few, and effect its adjustment to the newer economic conditions more or less on the basis of acquiescence in the untransformed, unrationalized, and unsocialized phases of our defective industrial regime. Put in concrete terms, there is danger that vocational education will be interpreted in theory and practice as trade education; as a means of securing technical efficiency in specialized future pursuits."¹⁴⁶ The Catholic schools face the same problem and must do their share in finding its solution. They have met conditions in former times with admirable success, and having inherent in themselves that wonderful power of adaptation which the Catholic Church transmits to her institutions, the Catholic schools will continue to offer their pupils the best preparation for their career.

(To be continued)

¹⁴⁶ Dewey, John, *Democracy and Education*. New York, 1916, p. 368.

AMERICA'S PIONEER WAR SONGS

(Concluded)

We now come to consider a song about whose origin there has been much dispute, but of whose popularity there has never been a doubt—our own Yankee Doodle. Though the tune is trivial and frivolous in nature, many countries have claimed the honor of its authorship, Spain, Holland, France, England, Turkey, Hungary, even Persia, being among the number. The accounts as to its origin vary exceedingly. Some see in the tune a resemblance to an old German street air, while others claim it to have been a vintage song of the south of France. And in the good old days of yore, when the mighty dollar had not yet acquired such a firm foothold among the nations, the laborers on the harvest fields of Holland were given as wages "all the buttermilk they could drink and a tenth of the grain secured by their exertions." Happy with the thought of their promised reward, the laborers used to sing this verse:

Yanker, dudel, doodle down,
Diddle, dudel, lanther,
Yankee viver, voover vown,
Botermilk and tanther."

On June 3, 1858, the American Secretary of Legation, Mr. Buckingham S nith, sent this communication from Madrid: "The tune of Yankee Doodle, from the first of my showing it here, has been acknowledged, by persons acquainted with music, to bear a strong resemblance to the popular airs of Biscay; and yesterday, a professor from the north recognized it as being much like the ancient sword-dance played on solemn occasions by the people of San Sebastian. He says the tune varies in those provinces. The first strains are identically those of the heroic Danza Esparta of brave old Biscay."

During the reign of Charles I of England, the following words are said to have been sung to the same air.

Lucy Locket lost her pocket,
Kitty Fisher found it—
Nothing in it, nothing on it,
But the binding round it.

Afterwards the tune served the cavaliers of Charles as an instrument in ridiculing Cromwell. The latter is supposed to have gone to Oxford on a small horse "with his single plume fastened in a sort of knot, which was derisively called a 'macaroni.'"

Yankee doodle came to town,
Upon a Kentish pony;
He stuck a feather in his cap,
Upon a macaroni.

The melody made its first appearance in this country in 1755, during the French-Indian War. The British commander was at Albany for the purpose of assembling the colonists preparatory to an attack on forts Niagara and Frontenac. From all directions came

The old Continentals
In their ragged regimentals.

They must have presented a very ludicrous picture when contrasted with the splendid uniforms of the British army. Each one was dressed according to his own fashion, and bore as a weapon the heirloom of his ancestry. The music played by the band that accompanied them might have served at the siege of Troy, but was hardly adapted to keep these modern Cincinnati in marching order.

This spectacle aroused the poetic fancy of the regimental surgeon in the British army, Dr. Richard Shuckburgh, afterwards Secretary of Indian Affairs under Sir William Johnson. The picture of Cromwell riding to town on his pony amid the jeers of the handsomely attired courtiers of Charles rose before him. Writing down the tune from memory, he composed different words to suit the occasion and then gave the song to the bandsmen to play. In a few hours the melody was ringing throughout the entire camp. This same air was afterwards used by the British in Boston to ridicule the patriots. The irony of history appears in this, for in the course of a few years the well-groomed troops of Britain were obliged to march through those same ragged ranks to the ever-fresh tune of "Yankee Doodle."

The colonists took a liking to this air from the start. The sauciness and flippancy of the melody appealed to them as can be seen from an advertisement that appeared in the *New York Journal*, October, 13, 1768:

The British fleet was bro't to anchor near Castle Williams in Boston Harbor, and the opinion of the visitors to the ships was that the "Yankee Doodle Song" was the capital piece in the band of their musicians.

The number of poems adapted to the tune of "Yankee Doodle" during the Revolution is legion, but the most popular version was that commencing "Father and I went down to camp." It appears in a collection made in 1813 by Isaiah Thomas, and was probably published around 1775.

Father and I went down to camp,
Along with Captain Gooding,
And there we saw the men and boys
As thick as hasty pudding.
Yankee Doodle, keep it up,
Yankee Doodle dandy,
Mind the music and the step,
And with the girls be handy.

And there I saw a swamping gun,
Large as a log of maple,
Upon a deuced little cart,
A load for father's cattle.

Chorus:

And every time they shot it off,
It takes a horn of powder,
And makes a noise like father's gun,
Only a nation louder.

Chorus:

"Yankee Doodle" is our first song of triumph. It was played at the Battle of Lexington, at the surrender of Burgoyne, and also at Yorktown. As remarked before, the tune is trivial. The words, also, have small weight. It makes a good instrumental number, but does not lend itself to harmonization for vocal purposes. It is not made to cause serious thought in people, because the tune is of the kind that sets the feet in motion, or, in the language of the everyday man, "it gets into your bones."

A curious incident is connected with its advent into European lands as the national hymn of America. When Henry Clay and John Quincy Adams were in Ghent conducting peace negotiations with the British ambassador, the honest citizens of the town were very much flattered at the great honor accorded them. Wishing

to show their appreciation in some way, they decided to salute the distinguished visitors with their respective national airs. England's "God Save the King" was perfectly familiar to them, but when the question of America's national hymn arose, they were at their wit's end. They called on the bandmaster and sought information from him. He, likewise, was at a loss and directed them to Clay. On being asked, the American responded "Yankee Doodle." The bandmaster requested him to hum the air that he might note it down, but this Clay was unable to do. The secretary of the commission in the same manner failed in his endeavors to reproduce the tune. Clay then called in his negro servant, Bob, and told him to whistle "Yankee Doodle" for the gentlemen. Bob straightway responded, and so was our national hymn introduced into European lands from the lips of a darky servant. It subsequently appeared in Europe under the heading, "National Anthem of America."

A melody taken over by the patriots very early, to which different words were adapted, is that of "God Save the King." The origin of this tune is very problematical. Henry Carey, composer of "Sally in Our Alley," is regarded by some as its author. According to W. H. Cummings, who has made an extensive study of the subject, the tune was written by Dr. John Bull, Gresham professor in 1596. No doubt the melody was known in its first form in England. Since then it has undergone modifications, as is generally the case with folk music. This kind of music is rarely preserved in its pure state. The words now sung to the tune almost exclusively in this country, "My Country, 'tis of Thee," were written by Rev. Dr. Samuel F. Smith for a children's celebration in Boston, July 4, 1832.

The melody of "God Save the King" is simple and chantlike, and for this reason lends itself very well for a folk song or a patriotic air. Quite a few nations have taken it up into the repertoire of their national anthems. Haydn in his time was captivated by the melody and wrote out one of his own on the same lines, which now serves as the national hymn of Austria, "Gott Erhalte Franz den Kaizer." Prussia, also, has taken up this air among her patriotic songs, the tune being sung to the words of "Heil Dir im Siegerkranz." The patriots in this country had adopted the melody already in 1779. Some time after this date an ode for the Fourth of July appeared, called "The American." This, too, was sung to the air of England's national hymn.

THE AMERICAN

From her Imperial seat,
Beheld the bleeding state,
Approv'd this day's debate
And firm decree.

Sublime in awful form,
Above the whirling storm,
The Goddess stood;
She saw with pitying eye,
War's tempest raging high,
Our heroes bravely die,
In fields of blood.

High on his shining car,
Mars, the stern God of war,
Our struggle blest:
Soon victory waved her hand,
Fair Freedom cheer'd the land,
Led on Columbia's band
To glorious rest.

Now all ye sons of song,
Pour the full sound along,
Who shall control;
For in this western clime,
Freedom shall rise sublime,
Till ever changing time,
Shall cease to roll.

So much for the songs of the Revolution. A hymn of which both words and music belong to us, is "Hail Columbia." The music of this song had existed for nine years before words were set to it.

During the Revolution and the period immediately following it, much military and march music was in vogue. This was at that time about the most popular form of music. "Washington's March" had long held the place of vantage, when it was superseded by one called "The President's March." The accounts as to the authorship of the latter are at variance. Mr. Custis, Washington's adopted son, says it was composed in 1789 by the conductor of the orchestra in the John Street Theater, New York,

as a tribute to Washington on the occasion of the general's first visit to this playhouse. The name of the conductor was Fayles. But the son of Professor Phyla of Philadelphia asserts that his father composed the march. A German named Johannes Roth is also mentioned as its author. Possibly Fayles and Phyla are identical, some similarity existing between the names. Others claim that the march was played for the first time when Washington crossed the bridge at Trenton on his way to attend the inauguration ceremonies at New York. Be this as it may, the march, no doubt, would soon have been forgotten had it not suddenly been brought somewhat dramatically into the foreground.

Toward the close of the eighteenth century our young republic was passing through a critical stage of her history. A new land was in the throes of birth. The constitution had been framed, but had also met with much opposition. For a fuller acquaintance with this subject the reader is referred to Fiske's "Critical Period of American History." To our domestic troubles were added international complications. War with France seemed imminent. The country was divided into two factions. The Federalists under Adams wished to steer clear of an alliance with France and preserve our national honor, while the Republicans were determined to remain at peace with France at any price. The elder Decatur had already captured a French privateer, and the famous slogan, "Millions for defense, but not one cent for tribute," was heard on all sides. Public feeling ran very high. It was during these turbulent times that "Hail Columbia" had its birth.

The author of the words, Joseph Hopkinson, was born November 12, 1770. He practiced law at Easton and Philadelphia, and was at one time a member of Congress. He subsequently became Judge of the United States District Court. He has written his own account of the circumstances leading to the composition of the song, and, as this may interest the reader, it is given almost in full.

This song was written in the summer of 1798, when a war with France was thought to be inevitable, Congress being then in session in Philadelphia, deliberating upon that important subject, and acts of hostility having actually occurred. The contest between England and France was raging, and the people of the United States were divided into parties for one side or the other; some thinking that policy and duty required us to take part with

republican France, as the war was called; others were for our connecting ourselves with England, under the belief that she was the great preservative power of good principles and safe government. The violation of our rights by both belligerents was forcing us from the just and wise policy of President Washington, which was to do equal justice to both, to take part with neither, but to keep a strict and honest neutrality between them. The prospect of a rupture with France was exceedingly offensive to the portion of the people who espoused her cause, and the violence of the spirit of party has never risen higher, I think not so high, as it did at that time, on that question. The theatre was then open in our city. A young man (Gilbert Fox was his name) belonging to it, whose talent was as a singer, was about to take his benefit. I had known him when he was at school. On this acquaintance, he called on me on Saturday afternoon, his benefit being announced for the following Monday. He said he had twenty boxes untaken, and his prospect was that he should suffer a loss instead of receiving a benefit from the performance; but that if he could get a patriotic song adapted to the tune of the "President's March," then the popular air, he did not doubt of a full house; that the poets of the theatrical corps had been trying to accomplish it, but were satisfied that no words could be composed to suit the music of that march. I told him I would try for him. He came the next afternoon, and the song, such as it is, was ready for him. It was announced on Monday morning, and the theatre was crowded to excess, and so continued night after night, for the rest of the whole season, the song being encored and repeated many times each night, the audience joining in the chorus. It was also sung at night in the streets by large assemblies of citizens, including members of Congress. The enthusiasm was general, and the song was heard, I may say, in every part of the United States.

Although the song makes no allusion to either party and avoids politics, it was taken up as an encomium of Adams, and some bitter attacks were launched against it. Bache's *Aurora* was especially caustic in its remarks on the poem. The words of the last stanza in particular roused the ire of Adams' political enemies. But the song has since lost its political nature and has become one of our national hymns. The first and last stanzas follow:

HAIL COLUMBIA

Hail, Columbia! happy land!
Hail, ye heroes! heaven-born band!
Who fought and bled in Freedom's cause,
Who fought and bled in Freedom's cause,
And when the storm of war was gone,
Enjoy'd the peace your valor won.

Let independence be our boast,
 Ever mindful what it cost;
 Ever grateful for the prize,
 Let its altars reach the skies.
 Firm, united, let us be,
 Rallying round our Liberty;
 As a band of brothers join'd,
 Peace and safety we shall find.

Behold the chief who now commands,
 Once more to serve his country stands,
 The rock on which the storm will beat;
 The rock on which the storm will beat.
 But, arm'd in virtue firm and true,
 His hopes are fix'd on Heaven and you.
 When hope was sinking in dismay,
 And glooms obscured Columbia's day,
 His steady mind, from changes free,
 Resolved on death or liberty.
 Chorus.

The first one to use the melody of "Anacreon in Heaven" for patriotic purposes was Robert Treat Paine, of whom mention has already been made. This identical tune was afterwards used for Francis Scott Key's immortal "Star Spangled Banner." The music had formerly served as a convivial song of the Anacreontic Society, London, which flourished in the latter half of the eighteenth century. Its composer is supposed to have been John Stafford Smith, the date of composition lying between 1770 and 1775.

Paine's version was written in 1798. He wrote the poem to commemorate the anniversary of the Massachusetts Charitable Fire Society. Paine baptized the song "Adams and Liberty," but it was afterwards better known under the name of "Ye Sons of Columbia." The song had been advertised in the *Columbian Sentinel*, and in the issue for June 2, 1798, we read the following: "The Boston Patriotic Song of 'Adams and Liberty,' written by Mr. Paine, was sung and re-echoed amidst the loudest reiterated plaudits."

Paine received very large sums for his works. "Adams and Liberty" netted him more than \$750, and for his "Invention of Letters" he was given five dollars a line. After Adams' term of office had expired, a new version of the song appeared in honor of

his successor, called "Jefferson and Liberty." Yet a third edition was published upon the reverses of Napoleon in Russia, extolling the success of Russian arms. This was sung in Boston where feeling against the French ran very high.

FROM "ADAMS AND LIBERTY"

Ye sons of Columbia, who bravely have fought
For those rights which unstained from your sires had descended.
May you long taste the blessings your valor has bought,
And your sons reap the soil which your fathers defended.

Mid the reign of mild Peace,

May your nation increase

With the glory of Rome and the wisdom of Greece.
And ne'er shall the sons of Columbia be slaves
While the earth bears a plant or the sea rolls its waves.

While France her huge limbs bathes recumbent in blood,
And Society's base threats with wide dissolution,
May peace like the dove who returned from the flood,
Find an ark of abode in our mild constitution.

But though peace is our aim,

Yet the boon we disclaim,

If bought by our sovereignty, justice, or fame;
For ne'er shall the sons of Columbia be slaves
While the earth bears a plant or the sea rolls its waves.

Some time after the publication of this song, Paine was the guest of Maj. Benjamin Russell of the *Sentinel*. While they were at dinner, however, his host refused to drink with him on the ground that the song made no mention of Washington. Paine scratched his head a moment, then dashed off the verse in honor of our first President as it now stands. This can be taken as a specimen of Paine's ability. To conjure up at a moment's notice so striking a picture of the "Father of his Country" guarding the portals of the temple of freedom with breast and sword gives evidence of a very active mind.

Should the tempest of war overshadow our land,
Its bolts could ne'er rend Freedom's temple asunder;
For unmoved at its portals would Washington stand,
And repulse with his breast the assaults of thunder:

His sword from the sleep

Of its scabbard would leap.

And conduct with its point every flash to the deep!
For ne'er shall the sons of Columbia be slaves
While the earth bears a plant or the sea rolls its waves.

During the next year, in 1799, Paine delivered a magnificent oration on the "first anniversary of the dissolution of the alliance with France." He sent a copy of this to General Washington, who replied with these commendatory words:

You will be assured that I am never more gratified than when I see the effusions of genius from some of the rising generation, which promises to secure our national rank in the literary world; as I trust their firm, manly, patriotic conduct will ever maintain it with dignity in the political.

Washington generally spoke the right words at the right place. He was quick to grasp a situation and use it to the best advantage. Whenever he could, he spoke words of advice and encouragement to his countrymen, and so spurred them on to greater efforts.

"One of the finest tributes to a national flag that has emanated from any nation" is "The Star Spangled Banner." The poem has all the more interest for us because it was born under very dramatic circumstances. Americans, as a rule, have a greater liking for a thing if an element of adventure is connected with it.

As is well known, the words were written by Francis Scott Key, a lawyer, and graduate of St. John's College, Annapolis. Key's ancestors came to this country very early, his father having served as officer in the Revolutionary army. Key had the habit of scribbling his verses and poetic inspirations on the backs of letters and scraps of paper. After his death his friends attempted to collect his writings, but could find no sequence among these scraps. The first stanza of "The Star Spangled Banner" was also written on a letter back.

It was during the War of 1812. A personal friend of Key, Dr. Beanes, was being detained as a prisoner of war on the English frigate *Surprise*. Convinced that his friend, who was already past the prime of life, was being unjustly detained as a non-combatant, Key set out to effect the release of the old doctor. He was accompanied by John S. Skinner, who had been appointed by President Madison to conduct negotiations with the British relative to the exchange of prisoners. While engaged in this work, Key was obliged to witness the bombardment of Fort McHenry, and, under the stress of his emotional excitement, the first stanza of the poem had its birth on board the British ship. The succeeding verses were written on land. The entire poem made its appearance eight days after the bombardment in the *Baltimore American*,

entitled "Defence of Fort McHenry; Tune, Anacreon in Heaven." Under this was appended the notice:

The annexed song was composed under the following circumstances: A gentleman had left Baltimore with a flag of truce, for the purpose of getting released from the British fleet a friend of his who had been captured at Marlborough. He went as far as the mouth of the Patuxent, and was not permitted to return lest the intended attack on Baltimore should be disclosed. He was therefore brought up the bay to the mouth of the Patapsco, where the flag vessel was left under the guns of the frigate, and he was compelled to witness the bombardment of Fort McHenry, to which the Admiral had boasted that he would carry it in a few hours, and that the city must fall. He watched the flag at the fort through the whole day with an anxiety that can better be felt than described, until the night prevented him from seeing it. In the night he watched the bombshells, and at early dawn his eye was again greeted by the proudly waving flag of his country.

Could, therefore, a more fitting song have been chosen as the official salute of the flag in army and navy?

The circumstances under which the tune was chosen are also very interesting. The manner of selection is related by a certain Mr. Hendon, who was present at the first reading of the poem:

Francis Key read the poem aloud once, twice, three times, until the entire audience seemed electrified by its eloquence. An idea seized Ferdinand Durang. Hunting up a volume of old flute music, which was in my tent, he impatiently whistled snatches of tune after tune, until one called 'Anacreon in Heaven' struck his fancy. Note after note fell from his puckered lips, until he exclaimed, 'Boys, I have hit it!' and, fitting the tune to the words, there rang out for the first time the song of 'The Star Spangled Banner.' How the men cheered and clapped! The song was caught up in the camps, sung around the fires and whistled in the streets, and when peace was declared and we scattered to our homes, it was carried to thousands of firesides, as the most precious relic of the war of 1812.

Oh, say, can you see, by the dawn's early light,
What so proudly we hailed at the twilight's last gleaming,
Whose broad stripes and bright stars, thro' the perilous fight,
O'er the ramparts we watched, were so gallantly streaming?
And the rockets' red glare, and the bombs bursting in air,
Gave proof thro' the night that our flag was still there.
Oh, say, does that star-spangled banner yet wave
O'er the land of the free and the home of the brave?

LAWRENCE LEINHEUSER.

K. OF C. MAN GREETED LOST BATTALION

One of the first men to greet the famous Lost Battalion when they had been caught in the Argonne and one of the first men to enter Germany, even ahead of the American Army of Occupation, is Frank A. Bundschu, a K. of C. overseas secretary of Louisville, Ky., who has just returned after spending over nine months in active service in France.

Bundschu was first attached to the 42d Division, the Rainbow Division, and saw the famous New York 69th Regiment in action. Later he went to the 77th Division, which contained large drafts of New York men. He declares that the bravery of the New York men was magnificent.

When the news came that Whittlesey's Lost Battalion was fighting its way out of ambush, Bundschu was one of a group of war relief workers who went directly to their aid. He distributed candy, chewing gum and cigarettes to the boys, most of whom were badly wounded but rejoicing over the fact that they had bested the Germans. At Chateau Thierry he worked among officers and men of the 69th, Captain Gillam and Major McKenna of New York, who were subsequently killed, being among them.

"Nobody was more sorry that the Lost Battalion was lost," says Bundschu, "than the Germans, for our boys took a terrible toll of the enemy; about 105 of the battalion were killed. They were all eager for more fighting when the armistice was signed."

Entering Coblenz ahead of the army, Bundschu, who speaks German well, reports having heard a conversation between two German civilians, one of whom asked why the Americans should be treated well by the inhabitants of the occupied territory. The other German replied: "They are treating us much better than we treated them."

Bundschu, who has two sons in the service, piloted a Knights of Columbus roller-kitchen through the thick of the fight in the Argonne, giving the doughboys hot chocolate as they went into and came out of the front line. He and his kitchen escaped being hit scores of times. After nine months abroad, nearly every week of which he spent under fire, Bundschu declares that the greatest impression he received in France was the unwavering good nature of the American soldier. On many occasions when his supplies

had been thinned, he told men coming up to the front that there was only enough for those leaving the lines. The boys always raised a cheer and yelled to Bundschu, "Give it to the other fellers, pop."

Among other experiences Bundschu spent fifty-six hours under continuous shell fire in the Argonne. "The boys may not have had a subtle understanding of the points they were fighting for," said Bundschu. "They were all eager to hear about home, and all crazy to get back home; but not one of them would have gone back home until the job was finished."

THE K. OF C. IN COBLENZ¹

COBLENZ: . . . Over here the K. of C.'s have pulled off all sorts of stunts for the soldier boys and have not stopped at anything to see that the lads have the care they need. In the matter of spiritual comforts, as well as bodily, everything possible has been done, against all sorts of odds. Mass has been celebrated, somehow, somewhere, and the Sacraments administered. But it is in Coblenz, the capital of the American Army of Occupation, that we have, for the first time, I believe, actually confiscated an entire parish—a church with pastor, choir and organist to boot! I can't tell you how pleased and gratified I have felt over this achievement, not because it is unique, but because, as results have shown, it has been appreciated by the boys to the fullest extent. . . . All this the enclosed clipping from one of the local dailies will show you. . . . It was only yesterday that I learned that the German press had taken notice of the K. of C.'s and our work here.

With H. L. Welch, another of our secretaries, the man who drove me up here from Paris through the historic ground extending from the Argonne to Verdun and Etain, I was the first war-worker to enter occupied territory; and the K. of C.'s were thus the first welfare organization on the ground, preceding the Salvation Army by two or three days, and the Y. M. C. A. by nearly a week. (As it chanced, I was also the first war worker to cross the Rhine, going by invitation with F Company, 39th Engineers, to Neuwied, 30 kilos down the river, to assist at the burial of one of their comrades who had been killed on the train entering Coblenz. This poor

¹ First-hand account of entry and work of first American relief workers (K. of C.) to enter Germany with the American army of occupation.

lad, a Catholic and a Californian—Charles Neilon, of Yreka, Cal.—was thus indeed the first American to occupy German soil “über dem Rhine”, and I the first K. of C. to cross into that then “forbidden territory,” for the Army of Occupation had not been advanced so far.)

My few words of German were useful in establishing our headquarters for the III Army; the work of dealing with the local people devolved upon me. I was the only one of us who knew any German at all. (It was a ghastly joke, how I got by with my 20 words). My duties ranged from the purchase of a box of tacks to the securing of a warehouse, of club buildings (two—one for officers, and one for enlisted men), of furniture for same, pianos, repairs, what not. And in my chasings about the city, I came upon this Church of St. Joseph—in times past, a Benedictine—then a Carmelite Chapel (300 years ago). In later days it had become the Imperial Garrison Church, popularly known as “The Military Church,” used exclusively for the local military. But when I found it, it had been closed by order of the Socialist gang up in Berlin—the Soldiers’ and Workmen’s Council; and when I managed to locate the pastor (a Polish priest who has acted for years as an army chaplain with the German troops), I found him only too glad to consider the prospects of re-opening his church and restoring the Blessed Sacrament to the Altar.

It did not take long for our “confiscation” to be achieved; and when I left Fr. Rarkowski that day I had to return to our director, F. J. Riler, one of the ablest men the Knights have sent over here, to report that I’d gone and done it—that I had a church on my hands, with a priest, organist and choir.

Yet my troubles had only really begun, for I still lacked the big essential that had started me on my adventure—an English-speaking chaplain, to hear the boys’ confessions. From the first, the soldiers here had made inquiries as to this, but as yet there was no sign of a chaplain. Christmas was coming on, and days passed and no chaplain. I was just in the midst of a final search through the town for some local priests who could speak English and had located two, when Father Dannigan (Capt. Patrick Dannigan, senior chaplain of the III Army) arrived in town. That was Friday, December 20, and I had only a few hours left to arrange and advertise Saturday’s confessions, Sunday’s Masses and the Christmas Day services.

Father Dannigan went to bat like a shot, and, to make a long story short, he wound up by landing a real success! The clipping will tell you the rest. One interesting item it omits is this: the orphan children who sang the responses were all war orphans—not one of them whose father was not killed in the war. The Indian lady who sang “Holy Night” was Princess Red Feather, of the Cherokees. The final novel twist to the affair was the presence of Bishop Brent, who asked to address the boys and, after the services were concluded, he spoke a few words, and very beautiful and appealing words they were.

The church was crowded, we had to put chairs in the aisles, officers and men alike came in crowds, and the natives were there in force and curiosity.

There was another feature that must be mentioned—the Crib. It is very beautiful and was erected by K. of C. Secretary Jos. Nihill, with the assistance of two soldier boys. The church is a fine old structure, full of martial figures, St. Mauritius, St. George, St. Sebastian, etc. It seats about 1,500. The organ is splendid.

I have the whole city posted now with placards—red, white and blue:

CATHOLIC ARMY SERVICES

All members of the A. E. F.
are invited to the services
held regularly in Coblenz

At the Military Church

Rhinestrass & Karmeliterstrasse
(opposite the Knights of Columbus Club)

Masses—Every Sunday

at 7-9-10

Sermons in English

Music, Singing

Everybody

Welcome

Confessions

Every Saturday

3-5:30

7-9 o'clock

CHARLES PHILLIPS.

**MISSIONARY ASSOCIATION OF CATHOLIC WOMEN'S
EASTER SEAL CAMPAIGN**

During the season of Lent, the Missionary Association of Catholic Women will conduct its second nation-wide Easter Seal Campaign. The Seals will be sold through the various branches of the Association, through the other ladies' societies that may be

The work is admirably divided into studies, some of which give biographical sketches of renowned musicians and composers in the different ages of musical history, others treat of the influence of great religious movements in music, while others take up miscellaneous subjects, such as the tendencies of the ultra-modern schools of composers, the evolution of the organ, the development of musical form, the folk song, etc. Moreover, the work is made doubly interesting and instructive from the fact that it is illustrated, containing reproductions of rare pictures and cuts and musical settings, which elucidate the text. It covers the same ground as a complete History of Music, but in a concise way, touching the most important events in musical history, so that musician and music-lover alike will find the greatest pleasure and instruction in its perusal. It is a most valuable contribution to the literature of music today, and should be in every music-lover's library.

F. J. KELLY.

Short Studies of Great Masterpieces, by D. G. Mason. *Appreciation of Music Series*, Vol. III. New York: H. W. Gray Co., 1917. Price, \$1.25 net.

This is Mr. Mason's third contribution to the "Appreciation of Music Series," and in this work he has made the world his debtor. Twelve of the most famous compositions of the great masters are analyzed in "Short Studies" in a masterly and entertaining way, demonstrating the thorough musicianship of the author. To get some idea of the scope of this work, here are a few of the masterpieces included: "New World Symphony," by Dvorak; "Variations," by Elgar; "Pathetique Symphony," by Tchaikovsky; "Symphony No. 3," by Saint-Saens, etc. All the masterpieces analyzed by Mr. Mason in "Short Studies" are well known to the real musician, and his analyses will be read and studied with a great deal of interest, as the author is one of the greatest of the world's musicians living today. Let us hear what Mr. Mason himself says in one of the chapters of this work: "Modern music itself is both an evidence and a means, through its potent evident expression of men to men, of that internationalization which, in spite of all interruptions and set-backs, is gradually knitting the world together. It is the most glorious thing any art can be, a language of human feeling, understood by all men."

F. J. KELLY.

Master Study in Music, by James Francis Cooke. Philadelphia: Theo. Presser Co., 1918.

This practical work is so arranged by the author that it can be used for classroom work, in musical clubs, as well as for home reading and private study. Teachers who make a specialty of musical history will find this work a great aid to supplement such a course. It takes up the life of the great composers of the art of music and brings to the fore such information concerning them that every serious student of music should know. The composers of the very great masterpieces in music are treated by the author at some length. No exception is made among the great masters, each and every one being treated in an entertaining and practical manner. This work very logically supplements the "Standard History of Music," that most instructive work by the same author.

Master study in music was never very seriously insisted upon, even in our conservatories and colleges devoted to the art. A knowledge of the History of Music, in a sort of a general way, was all that was considered necessary. To make any detailed study of the great masters was not considered a requisite for true musicianship. But things have changed, for today the music pupil finds that the study of the lives of the masters is of great value, even for the correct interpretation of the masterpieces. This work, above all things, is comprehensive, practical and educational. It contains information and details which are not found in very large works. Much of the matter is entirely new, having been secured from original sources, hitherto inaccessible in the English language. The masters are arranged according to their prominence as composers, while lesser notice is given to the more modern composers.

Although the work can be used as a text-book, it is also a very interesting volume for home reading. Each biography is followed by a set of questions and directions as to supplementary reading. It is not a History of Music, properly so called, yet it covers all the ground from Bach down to the present day.

F. J. KELLY.

Keyboard Training in Harmony, by A. E. Heacox. In two parts. Boston, Mass.: Arthur Schmidt Co., 1917. Price, \$1.00 each.

When one takes up the study of harmony, he desires above all

things a work that is practical. This is the first requirement in order to get a correct notion of harmony. That this work is a practical work we can judge from the author's own words, indicating the purpose of the book and the material contained therein: "Seventy hundred and twenty-five exercises graded and designed to lead from the easiest first-year keyboard harmony up to the difficult sight-playing tests set for advanced students." From his own words we gather that the work is a complete study of harmony.

The real musician of today must have, above all other requirements, a good knowledge of harmony. This work furnishes the student with a practical and thorough text-book, treating every detail of this most important department of music in a most complete way. The work can be used in connection with any standard work in harmony, since the author adopts the methods of figuring generally found in those works. The plan of the work presumes that the student apply the principles of harmony learned from the systematic practice of the exercises, at the piano keyboard. All the exercises are well graded, one difficulty being taken up at a time. It is a study of harmony that trains both the eye and ear at the same time. It should certainly commend itself to all interested in this department, as a practical way of studying harmony.

F. J. KELLY.

A Method for Pipe Organ, by Clarence Eddy. Cincinnati: John Church Co., 1918.

The name of Clarence Eddy is a household word among students and teachers of the pipe organ in America. Therefore anything that emanates from his pen will be gladly welcomed. An organ method compiled by one with his years of experience must meet with an instant and permanent success. He has been heard from one end of this country to the other, in France and England, and everywhere he has been hailed as a master of the king of instruments. His "Method for Pipe Organ" consists of two volumes, containing one hundred lessons. As the pedals present the first difficulties to the student, especially in overcoming the sympathy between the left hand and the feet, he has devoted the first fifteen lessons to that important part of organ playing. After the preliminary lessons, each following lesson is accompanied by

works in which the difficulty mastered in the lesson are put in practice. As Bach's style and technic are the best means for becoming a skilled organist, naturally the author calls on his compositions frequently.

In order to take up the work of this volume, it is necessary that one has learned the rudiments of music, such as elementary harmony, major, minor, and chromatic scales, and at least one year's finger technic upon the piano. The principles insisted upon in the work are: Correct position at the organ; height of the organ stool; the employment of both feet, toe and heel in the use of the pedals; the different kinds of touch, rhythm, accentuation and phrasing. Great attention is paid to that most important part of organ playing, namely, registration, the correct use of organ stops and their nature. It is a work which every teacher of the organ in our schools should examine, for, besides its general excellence, it is admirably graded, leading the pupil from the very first principles of organ playing to a perfect mastery of the organ.

F. J. KELLY.

Horace in the English Literature of the Eighteenth Century, by Caroline Goad. New Haven: Yale University Press, 1918. Pp. 641. Price, \$3.00 net.

The Influence of Horace on the Chief English Poets of the Nineteenth Century, by Mary Rebecca Thayer. New Haven: Yale University Press, 1916. Pp. 117.

These two works, companion pieces as it were, since they both deal with Horace's influence in a certain period of English literature, are doctoral dissertations, the one presented to the Department of English at Yale University, the other submitted to the like department at Cornell University. Both studies are doctor's dissertations of the best type and contribute much to some future great work which may be called "Horace in English Literature."

The former of these studies covers a very wide field, but not one whit less carefully on that account. The introduction treats in an excellent style of the "Place of Horace in the Eighteenth Century," developing in a most interesting way such general statements as, "It remained for the least imaginative and most critical period in English literature, the first half of the eighteenth century, to give full appreciation to Horace" (p. 3). "Horace may be

said to pervade the literature of the eighteenth century in three ways: as a teacher of political and social morality; as a master of the art of poetry; and as a sort of a *elegantiae arbiter*" (p. 8). "The use made of Horace by the four great novelists, Richardson, Sterne, Smollett, and Fielding, is striking in its diversity. Richardson's allusions are at second hand; Sterne uses him with other classical authors, but is only casually interested in him as a literary critic; Smollett is fond of him, and likes to quote him, but Horace's gentle raillery seldom softens his own bitter invective; Fielding, in his friendly criticism and tolerance of human frailties, is a true Horatian" (p. 13). Then the general topic is treated of "Horace as Used by Some of the Great Writers of the Eighteenth Century," each author being considered in separate chapters.

In the appendix we find a carefully prepared list of "References to Horace in the Works of those Writers of the Eighteenth Century already Considered," and an index to all the references made to Horace throughout the work. A select bibliography precedes each author as treated in the appendix.

Miss Thayer's work covers a much more restricted field, but her material is not as ably handled as Miss Goad's. The introduction covers forty-two of the one hundred and two pages of the dissertation proper, and is really the fruit of the investigation. Here we have an excellent running account of Horace's influence on William Wordsworth, Samuel Taylor Coleridge, Lord Byron, Percy Bysshe Shelley, John Keats, Alfred Lord Tennyson, and Robert Browning.

The remaining sixty pages of the work are taken up by the material from which the ideas of the introduction are deduced, *i. e.*, passages from Horace with quotations from each English author which show influences and borrowings. These passages are presented with almost no comment, causing the whole to savour much of Teutonism. The work, we think, would have been much improved if the introduction had been cut down to a short general account, a real introduction, and if the bulk of the excellent observations contained therein had been interspersed throughout the latter part of the work.

A good bibliography and an index of the passages quoted from Horace follow.

Both authors perhaps might have made more use of the vast literature on Horace himself, aside from his influence on later

authors, but this neglect is not so great as to be serious. Both works will be interesting both to the layman and to the teachers of English and the classics alike. Both studies, by reason of their careful indices, will be most useful to future editors of Horace and the English authors discussed.

ROY J. DEFERRARI.

Beginner's Greek Book, by Allen Rogers Benner and Herbert Weir Smyth. New York: American Book Company.

There are a number of beginner's Greek books on the market, but any beginner's book which can show even a slight improvement over the rest is always welcomed. The material in this primer has been very carefully selected and arranged, and the authors have been successful in their aim to limit the contents to the strict essentials of the language. The work also contains simplified selections from the *Anabasis*, which may be read by pupils who are not quite ready to take up the *Anabasis* from the beginning, and, in addition, possesses useful summaries of forms and syntax. This book is well worth a try.

ROY J. DEFERRARI.

Joyce Kilmer: Poems, Essays and Letters, in Two Volumes, with a *Memoir* by Robert Cortes Holliday, Literary Executor of Joyce Kilmer. New York City: George H. Doran Co. Volume 1, *Memoir and Poems*, 271 pages; Volume 2, *Prose Works*, 290 pages. Boards, 2 vols. Price, \$5 net.

If you did not have the acquaintance of Joyce Kilmer before he went away to the war, never to return, go read these two volumes and meditate on the full-length portrait of himself that he has left therein. It is so revealing, so human, so animated that it seems radiantly alive. It is the portrait of one you would like to have known long and intimately; you count it a loss that you did not, even while you reckon it a treasure that even this much of him you are privileged to know and to possess.

There is a curious thing about these two volumes—you come away from them with a feeling of intense joy, a tremulous kind of joy. How otherwise could you feel, when you have been challenged in this fashion:

IN MEMORY OF RUPERT BROOKE

In alien earth, across a troubled sea,
 His body lies that was so fair and young.
 His mouth is stopped, with half his songs unsung;
 His arm is still, that struck to make men free.
 But let no cloud of lamentation be
 Where, on a warrior's grave, a lyre is hung.
 We keep the echoes of his golden tongue,
 We keep the vision of his chivalry.

So Israel's joy, the loveliest of kings,
 Smote now his harp, and now the hostile horde.
 Today the starry roof of Heaven rings
 With psalms a soldier made to praise his Lord;
 And David rests beneath Eternal wings,
 Song on his lips, and in his hand a sword.

When you have been listening, through two volumes, to the echoes
 of a golden tongue, when you have been lost in the white vision of a
 flaming chivalry, there is no place in your heart save for joy.
 You know, of a certainty, that this 'happy warrior' has long since
 seen

Our Lady's smile shine forth, to bring
 Her lyric Knight within her choir to stand.

You know, happiest of all, that he who loved so much has found
 Love in a perfect and great abundance.

As for the rest, what is there to say of these books except the
 truest praise? Mr. Holliday's *Memoir* is an admirable thing,
 done with fine critical judgment and a rare tact. There can be
 few to quarrel with his selection of those poems deemed advisable
 to preserve. The choice of the prose pieces likewise is discrimi-
 nating, and the copious inclusion of the "Letters" a happy thought.
 One can have only the deepest gratitude to Mrs. Kilmer for shar-
 ing some of these letters with us, sharing them just as they are
 without any reservation. The act does her a greater honor and
 in itself is a nobler tribute than any words can properly describe.
 The sweet "I love you," with which all the letters end, is the key
 to Joyce Kilmer's heart and soul. He lived and worked in a great
 love; he prayed for it; he found it; he died for it. His soul has
 gone where the heroes are. Like the morning star shall his
 memory shine.

THOMAS QUINN BEESLEY.

Walking Stick Papers, by Robert Cortes Holliday. New York City: George H. Doran Co. Cloth, 309 pages. Price, \$1.50 net.

If Washington Irving, crossing Times Square on a nipping winter afternoon, should encounter the author of this book, he would inevitably hail him from afar and insist that they repair to a certain tavern of that vicinity where there is much good cheer to be had, and where one may see any number of celebrities at five o'clock of a winter day. For Washington Irving and Mr. Holliday would have much in common—they could exchange eyeglasses and observe life with scarcely any perceptible variance in their vision. Charles Lamb, if he should happen in, would certainly come over to their corner and sit down with a fine sentiment of comfort. They would have a complete entente, the three of them, and afterwards if their way should chance to lie uptown it is probable they would go off arm in arm together. More probably, however, they would struggle into the turmoil below-ground at Times Square and go home germinating an essay on "The Delights of Subway Travel."

"Walking Stick Papers" is a book of rare flavor. It is mellow and comfortable and translucent, like the old wines in certain parts of Italy; it is, like them, non-intoxicating but distinctly exhilarating. You can no more read it through in sequence, or at one sitting, than you could eat two dinners within an hour, or spend an entire afternoon in a gallery of Turner's paintings, or do anything else that makes sharp demands upon your emotions. You keep coming back to the book again and again; you read each of the essays at least twice, and some of them you will keep reading indefinitely. You will recommend the book to your friends, loan them your copy, and then have to go straightway and buy another. The book should be given a place with your Stevenson, your Lamb, and your Irving, if you are a pedagogue. If you carry a walking stick, then you simply cannot afford to be without it!

THOMAS QUINN BEESLEY.

The German Conspiracy in Education, by Gustavus Ohlinger, Captain, U. S. A. New York: George H. Doran Co. Cloth, 113 pages. Price, \$1.25 net.

To all thoughtful and well-informed Germans, 1914 was not a beginning—it was a culmination. "Der Tag" had come! The

mind of the nation had already been regimented and the moral force for the military machine artificially provided. Everything was ready at home. *Everything was ready abroad.* At least so the German leaders thought.

As Captain Ohlinger says:

Just as Germany planned her own educational system with reference to her military power, so she sought, as a part of her higher strategy, to enhance her superiority by insinuating herself into the moral and intellectual life of foreign countries. German schools and churches abroad she set down as important outposts of her power. If, in addition to supporting these institutions, she could introduce her agents into the native education, there disseminate doubt as to the validity of native traditions and with regard to the adequacy of established institutions, replace national spirit by a shallow cosmopolitanism, and foster an admiration of *Kultur* to the disparagement of national achievements—then she could sap the very sources of moral resistance. It would be an easy matter to fit the people with a coat of *Kultur* cut to her own measure and according to her own patterns. This accomplished, political domination would come in due course, either through voluntary submission or after a short war in which every moral and material advantage was with the aggressor.

It was the "short war" on which German leaders had placed their faith. Their propagandists in this country became bold accordingly. For both, leaders and propagandists, the actual long war was a catastrophe. It gave the world time to realize what they were about, and to become thoroughly familiar with their odious and shameful methods. It finally fixed the date of "*The Day*" as November 11, 1918, at 11 a. m.

Captain Ohlinger was the principal witness summoned by Congress when it began its investigation of the National German-American Alliance. It was his testimony, in corroboration of certain discoveries, that caused Congress to revoke the charter of the treasonable German-American Alliance and to hand certain names and pieces of evidence over to the Department of Justice. Captain Ohlinger's book contains that part of his investigations for the Government which had to do with the German conspiracy in American education. He traces this conspiracy back twenty years and cites nothing save authentic documents and well-known facts in proof of his conclusion. He points out, step by step, the drive which was made so successfully to fasten German on our elementary schools as *the* foreign language. He reveals the grad-

ual insinuation of *Kultur* into our universities and colleges, and the organized effort to implant *Kultur* through text-books, whether books like either the notorious *Im Vaterland*, or the absurd speller once used in the upper grades of Chicago schools. He shows fully the part played by "German" societies such as the German-American Alliance in influencing legislation and education, and in sympathizing hypocritically with any revolutionary movement that would be anti-English or anti-Ally. In conclusion Captain Ohlinger has this to say about the place of German in our educational system:

Instruction in the German language may be appropriate for the technician and the scientist, but it should never again be permitted in the elementary or high schools. We may well take a leaf from the science of philology as developed in Germany; a nation's life, so German scientists have taught, is embodied in its speech. Applying this conclusion we find that the ideas which are fundamental in our institutions cannot be translated into modern German. Let anyone who doubts this statement attempt to render into the Kaiser's language the second paragraph of the Declaration of Independence; he will find no equivalents for such expressions as "liberty," "pursuit of happiness," "the consent of the governed." Nor can he find in the German language a means for adequately expressing the concluding sentence in which the authors pledge to each other "their lives, their fortunes, and their sacred honour." When Professor Gneist wrote his work on "Self-Government" he searched for a German equivalent for that concept. He could find none, and finally in despair entitled his monumental treatise with the English expression, and wherever the idea comes up in the discussion the English words are used without any attempt at translation. . . . The ideas of individual liberty have so long encountered a blank spot in the German brain that there is in the language no medium for their expression. No man of German descent can become thoroughly American while retaining allegiance to the German language; no man of any race can become an American at heart until he seeks to make the English language not merely the language of his business, but also of his fireside.

All this is said with a due appreciation for the treasures of German literature. But the associations of the German language with the atrocities of the war are such that the world can never again enjoy the German classics until the memories of the present generation shall have been effaced.

THOMAS QUINN BEESLEY.

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The Catholic Educational Review

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UNDERGRADUATE TEACHING OF SOCIOLOGY¹

Undergraduate teaching of Sociology meets the difficulties of all undergraduate teaching whatever and in addition it faces problems peculiar to the science itself.

Undergraduate teaching is a cooperative work in which a number of professors share. There is among them a minimum of coordination and little actual combining of results in a single outcome, namely, the directed mental formation of the student. Since education ought to make for a measurable degree of mental unity in outlook and for harmonized relations among those "partial views of reality" which we call science, the first law of education requires professors to unify themselves in their relations to the student mind. In proportion as this is not done our teaching power suffers and the teaching of sociology as one of many sciences is seriously handicapped.

Professors may have many aims in their teaching. They may wish to promote the development of science, out of sheer devotion to it. This is excellent for research and bad for undergraduate teaching. Undergraduate teaching is not research and research is not undergraduate teaching.

A professor may be governed by a desire to advance his own position in the college world. Now the investigator stands high and the undergraduate teacher is more or less overlooked. A sure way to lose a gifted teacher of undergraduates is to have him do a brilliant piece of reasearch work. At once a dozen graduate faculties attempt to win him away. Not until the real human superiority of the born teacher is recognized

¹ Address delivered by the Rev. William J. Kerby of the Catholic University at the meeting of the American Sociological Society at Richmond, Dec. 28th, 1918.

can we save undergraduate faculties from constant weakening through loss of their best men. Social valuations govern sociologists as well as others. When the proper social valuation is placed upon undergraduate teaching, college education will be transformed.

Students in their turn present difficulties. We get them as they are. Some of them out of place, some of them spoiled or half formed, many of them without the faintest honest interest in the thought world, many of them filled with rebellious impulses, incapable of concentration and not regretting it. We work on the delicately constituted minds of students in so far as they permit us to do so. When the public opinion of the student body endorses a teacher and his teaching, the teacher is successful. When that public opinion discounts a teacher and his teaching, success is more than doubtful. We offer to the students what they need. They accept what they want. Too often they want credits, not knowledge; a degree, not an inspiration; a conventional symbol of culture without its discipline, its joys, its tastes or its aims.

What we offer to the student in the class-room and in personal contact seems to be of no use whatsoever in his normal social relations. He takes cultural knowledge at least with little understanding of its meaning in life; understanding not at all that the true world and real standards are within him and the refined ordering of interior life is the supreme condition of real living. A student who goes over the top in battle has an audience at every street corner. His knowledge and experience give him importance and distinction. But a student who goes over the top in sociology may walk from ocean to ocean and not meet friend or stranger who has the slightest interest in what he knows. Until we quicken the imagination of the student and give him a vital motive for doing college work well we cannot succeed at all. This is, of course, the secret of all teaching. If sufficient stimuli of a search for cultural knowledge existed in a student's social environment, he would scarcely need a teacher at all. In the last analysis the teacher is needed only because environment does not automatically arouse passion for truth and goodness as they merge

in a glorious vision of the world and the destiny of man. Undergraduate teachers, therefore, have to fight against an overwhelming environment.

We are agreed, I think, that it is the business of education to enable one to know one's self and do one's work in the world with joy, and in doing it to find one's true relation to the world and its Creator. This result demands, as condition to it and an element of it, power to see, to describe and understand the physical world and the social world. It requires capacity to see intelligently the drift of humanity in great movements of thought, great impulses to action, great institutions and high ideals as these come and go throughout the centuries. Furthermore, it is the work of education to awaken the student to the need of interpreting life in those ultimate terms and valuations which we assemble under the names of philosophy and religion. That this will be done in some way is inevitable in every life. If educational forces do not accomplish it wisely, the impulse, passion, interest and reluctances of the student will do so unwisely.

Education is judged by its effect on the mind and soul of the student as a human person, by its effect on his aspirations and interpretations, and by the power it gives him to perceive ideals and to will their realization in his life. Since wholesome ideals include both personal and social elements and relations, education ought to chart the student's pathway through the complexities of life to its goal. Education is, therefore, internal, intensely personal, informing and transforming. It is more important that a student understand his own wayward impulses and their relation to disorder and sin than that he understand why Brutus killed Caesar. Three to five professors may work to give him the latter information. How many will work in a college course to give him the former. It means more to a student to respect his conscience and understand the processes of evil within him than to know the history of European morals. These forms of knowledge are not exclusive. They should be associated. But if we put high valuations on information and low estimates on personal ideals and the will to achieve them, the student will be governed by these valuations to his hurt and our confusion.

Sociology has opportunity to do much for the undergraduate. I believe that the sociology which coordinates and interprets the results of social science research ought to be left for graduate students. Descriptive courses that include vast quantities of material and cosmic sweep of observation ought to be left for graduate students whose power of generalization and independent thinking is presumably matured. The undergraduate may well be interested in the sociology that teaches him to recognize himself in the social process and to read and interpret his own personal social experience as organic part of his world. In this form sociology possesses the secret of direct appeal and immediate value in character, judgment and culture. If it were possible to conceive of sociology as a method as much as a message, this could be done readily enough.

If everything in the world is revealing, the student's social experience is worth systematic study. If the individual is a cross-section of his civilization, shall we not begin to reveal civilization to him through himself. If a score of arts and sciences must be called in to account for the existence and function of a cancelled postage stamp, surely the rich and complicated social experience of a student ought to be a worthy text at some period in the process of his cultural formation. A thousand books without titles and thrown in a heap make not a library. Each must be opened, the title must be written where it can be seen, and the books ought to be classified. Now the consciousness of the student is a jumble of ten thousands of social experiences. It is worth while to recognize them, to label and relate them and interpret them to the student as phases of his place and its relations in the social world. Bowden expresses this truth in his study of Puritanism. "Through what is most personal in each of us we can open the common soul; let any man record faithfully his most private experiences in any of the great affairs of life and his words awoken in other souls innumerable echoes. The deepest community is found not in institutions or corporations or churches but in the secrets of the solitary heart."

A student in the sophomore class, certainly a student in the junior class, ought to be able to see, to define and to imagine readily the relations indicated under the terms, group, institution, process, order, social mind, typical group relations with their reactions, radicalism and conservatism. We should classify desires as he knows them, not as he has memorized a classification invented by someone else. He should learn the secrets of social control and recognize the point at which his own behavior reenforces or undermines it. He should recognize the delicate touch of intangible but none the less powerful ideals, and he should be brought to know when he respects and when he reviles them. These are but illustrations. They aim at neither logic nor completeness. At the end of a year of work of this kind, involving as it does a large number of class papers, the student should have an intelligent outlook upon his city, his country and his time. His reading on current events would get both edge and emphasis. This would beget an intellectual self-confidence and a personal interest that ought to overcome some of the obstacles with which we are familiar. A second undergraduate year, if it can be had, might be based on a text-book, and the larger impersonal aspects of the field might be introduced. The relations of the social sciences should be made clear and the organic unity of all truth, particularly the unity of social life throughout the present and in historical continuity, should be set forth.

There is an underlying thought here that it might be well for me to mention. Perhaps I incline toward it fundamentally because I am a Catholic priest, and I believe in not only the unity of truth and of life but also of the conduct of life and in the organic relations of intellectual, spiritual and social training. Undergraduates have precious ethical instincts and idealistic impulses. While we are saying our worst about their indifference to knowledge we keep in mind this precious tribute to the nature that is in them. Now ethical life reaches in two directions: upward to definite spiritual truth and relations and outward to a thousand social contacts. The student's ethical self is largely a social self. He finds it difficult often to distinguish between himself and his reputation. The rela-

tions of social experience to the ethical sense are profound. If we teach sociology in an elementary course and fail to relate social experience to ethical values, we fail to touch the student's inner life at all, and our science remains remote, impersonal, static, without character value.

The student must be led to realize that ethics is law, not narrative; discipline, not history; the way to his higher self and destiny and not an account of what nations and races have thought about morals. The judgments of the young are deeper than we sometimes think. The power of a real teacher is moral rather than intellectual. It comes from the glow of moral and spiritual life that in some mysterious way touches and energizes the student's soul. I recognize fully the difficulties that stand in the way of American colleges in respect of this. But our limitations and our mistakes in teaching undergraduates operate by force of psychological laws that have no respect for explanations or excuses. Some way should be found in all schools to interpret spiritual values to the students and to guide them to an outlook on the social world that quickens everything wholesome and good within their hearts.

Perhaps this is more evident now than ever before. While the world is remaking itself and preparing new institutions of government and society to suit the wider conceptions of democracy, it is necessary as never before to understand what democracy is. It is and it remains forever primarily moral and social and secondarily political. Democracy is a maximum of order with a minimum of coercion. It is self-restraint, high idealism and kindly toleration. It is internal and spiritual, historical and actual. It is not merely external and social. If we can make ethics a little more sociological and sociology much more ethical, our educational work will do splendid things for the advancement for democracy. Circumstances, as we know, control the degree to which the college teacher can affect the ethical convictions of students. The least that the former can do is to attempt to strengthen the latter's understanding of his own ethical ideals and respect for them. The most that he can do is to create and sanction ideals for a student who has none. If the teacher of undergraduate sociology can in some way aim

always to keep in mind in his teaching that somewhere in the educational process the student must be made strong in character, refined in taste, cultured in instinct, reverent in tone and considerate of his fellows, sociology will find its place and serve its purpose and vindicate its pretensions. The method and spirit indicated here point out one way in which this may be attempted.

JOYCE KILMER: POEMS FROM FRANCE

They form only a slender sheaf of verses, the poems which Joyce Kilmer wrote in France, and five titles are sufficient to include them all—"Mirage du Cantonment," "When the Sixty-Ninth Comes Back," "Prayer of a Soldier in France," "The Peacemaker," and "Rouge Bouquet." A slender sheaf indeed, and yet it is heavy, as Francis Thompson would say, with "skiey grain." Five such ears as these make you marvel at what the ripened wheat would have been had not the long scythe of war cut down the standing grain so remorselessly.

There is only one of these five poems that bears the impress of the old Joyce Kilmer who was known on this side of the Atlantic. The other four were written by the new Joyce Kilmer of the Western Front, who was Sergeant Kilmer of the 165th Infantry. This *Sergeant* Kilmer it is given to know only by report, and by the letters of his own hand. (There is one exception to this, of which more in a moment.)

The one poem obviously written by the old Joyce Kilmer, even though it was written somewhere on the road to France, is the gorgeous ballad, "When the Sixty-Ninth Comes Back." It is a perfect thing of its kind. It is a gem among soldier songs, entitled to rank with "The Old Gray Mare" and other American war classics that will never die. In proof of this praise, witness the first stanza and the rousing chorus:

The Sixty-ninth is on its way—France heard it long ago,
And the Germans know we're coming, to give them blow
for blow.

We've taken on the contract, and when the job is through
We'll let them hear a Yankee cheer and an Irish ballad too.

The Harp that once through Tara's Halls shall fill the
air with song,

And the Shamrock be cheered as the port is neared by
our triumphant throng.

With the Potsdam Palace on a truck and the Kaiser in
a sack,

New York will be seen one Irish green when the Sixty-
ninth comes back.

That mood never recurs again in his poetry from France. You will have to look in his letters to find it, where it concerns itself

with things of a disproportion equal to the Potsdam Palace on a Truck, but perhaps of somewhat lesser moment.

It is, then, a different Joyce Kilmer who wrote poetry in France from the Joyce Kilmer who wrote "Main Street" and "Trees" in the United States of America. If you would require further external proof of this, make a detailed comparison of his last photograph taken in this country and the now famous picture-postal of Sergeant Kilmer, A. E. F. Then return and read the poems again, and be convinced. Not that Joyce Kilmer would have come back to us a stranger, if he had come back, but it is rather that a fundamental change would have taken place and be apparent in him, as it is apparent in all the others who have been over there and are coming home again. This Joyce Kilmer we will know only by report, and by the letters of his own hand. There is just one exception to this—the brave spirit who remained behind to do her woman's part. She knows, by insight, as is her sacred privilege. There is a poem, in a recent magazine, which proves this.

I SHALL NOT BE AFRAID

BY ALINE KILMER

I shall not be afraid any more
Either by night or day;
What would it profit me to be afraid
With you away?

Now I am brave. In the dark night alone,
All through the house I go,
Locking the doors and making windows fast
When sharp winds blow.

For there is only sorrow in my heart;
There is no room for fear.
But how I wish I were afraid again,
My dear, my dear!

A soldier's wife alone could have written that, and the Joyce Kilmer of the poems from France was above all things else a soldier.

To understand the poems from France in their full spiritual light, it is necessary to go back to the time when Joyce Kilmer went to war. Robert Cortes Holliday, his literary executor and intimate friend, has caught perfectly the spiritual understanding

of it. You will find the passage in that penetrating *Memoir* which he has prefaced to the Collected Memorial Edition of Joyce Kilmer's works.

Indeed, in the logical scheme of things (or, at any rate, in Joyce Kilmer's scheme of things) the poet is a soldier, an idealist with the courage of his song; and, in a manner of speaking, all soldiers are poets, whether or not they ever pen a line, for they give supreme expression to the conviction of their soul. And then, as Christopher Morley has finely written in his tribute to Kilmer, "the poet must go where the greatest songs are singing." To anyone who knew Kilmer it would have been perfectly dumfounding if, when war was declared between his country and Germany, he had *not* done exactly as he did. It is inconceivable—to picture him moving about here, from restaurant to office, in this hour. Flatly, the thing can't be done. With him, when he joined the army, it was only one fight more, the best, and as it proved, the last.

He hated many things, but I believe that of all things he hated most a pacifist—a pacifist in anything. He was a fighter. He fought for his home, stone by stone; he fought for his renown. His conception of the church was the Church Militant. His thoughts dwelt continually on warrior-saints. He believed in the nobility of war and the warrior's calling, so long as the cause was holy, or believed to be holy. As he saw it, there was no question as to his duty. This I know—you might as well have asked Niagara Falls why it pours over its ledge as have discussed with Kilmer the matter of his going to war. That was, in its way, just another force of nature. As to what might happen to him, it is hardly necessary to remark that his faith told him that that would be all right, too.

The successive steps of his development into a soldier are told in a fascinating way in his own letters. The first letter is to Miss Katherine Brégy and is dated May 18, 1917:

Naturally I'm expecting to go to the Wars, being of appropriate age and sex. I was going to Plattsburg to try for a commission, but for many reasons—one of them being that I didn't want to be an officer in charge of conscripts (the democratic bluff again! says Katherine)—I gave up the idea. So a month ago I enlisted as a private in the Seventh Regiment, National Guard, New York. We were reviewed by your friend Joffre—in 1824 we were reviewed by Lafayette.

The second letter is to Father James J. Daly, S.J., and is dated New York, August 8, 1917, Monday:

Your letter was opened and read by one Private Kilmer, a hardened military cuss, unused to literary activities. This is

the first literary labor he has essayed for a month, aside from studying Moss's Manual of Military Training and the art of shooting craps. We're still in New York—at the Armory from 9 a. m. to 4.30 p. m., but we usually get home at night. . . . This is an absurd note, but I find myself very stupid at writing. Perhaps after drill becomes easier, I'll have more of a mind left at night. Fr. Dwight honoured me by asking me for a sonnet on St. Ignatius for *America*, but I fell down on the assignment. I could not write even a limerick on St. Ignatius in my present mental state!

The next letters are from Camp Mills, after he had succeeded in obtaining a transfer from the 7th to the 69th Regiment of the New York National Guard. At Camp Mills his native capacity won him instant recognition. As he wrote to Father Daly:

I have recently been transferred from Co. H to Headquarters Co., and exchanged my 8 hours a day of violent physical exercise (most deadening to the brain, a useful anodyne for me, coming as it did after my grief)¹ for exacting but interesting statistical work. I am called Senior Regimental Statistician, but in spite of all these syllables still rank as a private. My work is under the direction of the Regimental Chaplain, Fr. Francis Patrick Duffy. The people I like best here are the wild Irish—boys of 18 or 20, who left Ireland a few years ago, some of them to escape threatened conscription, and travelled about the country in gangs, generally working on the railroads. They have delightful songs that have never been written down, but sung in vagabonds' camps and country jails. I have got some of the songs down and hope to get more—"The Boston Burglar," "Sitting in My Cell All Alone"—they are fine, a veritable Irish-American folk-lore. Before I was transferred to Headquarters Co. I slept in a tent with a number of these entertaining youths and enjoyed it tremendously. We sang every night from 9 to 9.30. Now I am in more sophisticated but less amusing company—ambitious youths, young office men, less simple and genial than my other friends.

A month later he writes: "There are two things I always wanted to learn—how to typewrite and how to serve Mass. I'm learning the one and I'm going to get Fr. Duffy to let me pinch-hit for his orderly at Mass some mornings. So I'll be an accomplished cuss when I come back from the Wars—I'll know how to typewrite and to serve Mass and to sing the 'Boston Burglar.'" Mark well that last sentence—it is pregnant with the Future. For first of all it is the source of a certain wild ballad whose refrain is wilder still:

¹ The death of his infant daughter Rose, from infantile paralysis.

With the Potsdam Palace on a truck and the Kaiser in a sack, New York will be seen one Irish green when the Sixty-ninth comes back"—

and finally it is the beginning of a note that recurs insistently in his letters to Mrs. Kilmer from France. "Please see that Kenton learns to serve Mass, won't you? Sorry to keep teasing you about this, but you never write anything about it"—and again, in one of his very last letters before his death on the Ourcq, July 30, 1918, "is Kenton serving Mass yet? *Please* have him do so." He himself was drawing daily nearer to God, daily gaining in his heart and soul more and more of the simplicity of his own little ones. His desire that Kenton should learn to serve Mass was something more than paternal solicitude. It was the soldier of Christ speaking in the soldier of his country. As he wrote to an old friend, a nun:

Pray that I may love God more. It seems to me that if I can learn to love God more passionately, more constantly, without distractions, that absolutely nothing else can matter. Except while we are in the trenches I receive Holy Communion every morning, so it ought to be all the easier for me to attain this object of my prayers. I got Faith, you know, by praying for it. I hope to get Love the same way."

November, 1917, found "Private" Kilmer in France. In one of his first letters to Mrs. Kilmer he said: "I haven't written anything in prose or verse since I got here—except statistics—but I've stored up a lot of memories to turn into copy when I get a chance." He learned early one of the soldier's important lessons, that of doing to the utmost of his power whatever task was assigned, no matter how little immediate or related or important it might seem. As he wrote in reply to a birthday letter: "I am having a fine time. My statistical work occupies me in the evening as well as all day, but it's interesting, and will be increasingly important, since the Statistical Department really is the only link between the soldier and his family." He was entirely sincere when he wrote, a week later: "This is the pleasantest war I ever attended—nothing to do but fall in, fall out, pound a typewriter 13 hours a day and occasionally hike across France and back carrying a piano."

There is another record, however, of such experiences. It is one of the four poems by the new Joyce Kilmer of the Western

Front. The original title of it was "Militis Meditatio," even happier than the now current English rendering "Prayer of a Soldier in France." The last four lines of the poem are the key to his warrior's heart, and the inspiration of all his soldiering:

My shoulders ache beneath my pack
 (Lie easier, Cross, upon His back).
 I march with feet that burn and smart
 (Tread, Holy Feet, upon my heart).
 Men shout at me who may not speak
 (They scourged Thy back and smote Thy cheek).
 I may not lift a hand to clear
 My eyes of salty drops that sear.
 (Then shall my fickle soul forget
 Thy Agony of Bloody Sweat?)
 My rifle hand is stiff and numb
 (From Thy pierced palm red rivers come).
 Lord, Thou didst suffer more for me
 Than all the hosts of land and sea.
 So let me render back again
 This millionth of Thy gift. Amen.

In the event, he rendered back the full measure of devotion.

How he felt at this time, in the matter of his poetry, is perhaps most intimately revealed in a letter to Mrs. Kilmer under date of January 18, 1918,—

My last letter from you, dated Dec. 12, contained a very noble poem by you—"High Heart." I was delighted to get it. I felt admitted to a realer intimacy than I had known since I crossed the ocean. Please send me all your poems, sad or spirited. I cannot write verse, but enjoy reading it more than ever before. And you happen to be my favourite poet.

When the Christmas mail finally came in, on *January 20*, he records the receipt, among other things, of "enough scapulars to sink a ship" and then proceeds—

I envy you your power of writing poetry—I haven't been able to write a thing since I left the ship. Also I envy you your power of being high hearted and, wholly legitimately, aware of your own high heartedness. Not that I am low spirited—I am merely busy and well-fed and contented. I am interested but not excited, and excitement is supposed to be one of war's few charms. The contentedness is not absolute, of course, for I have, when away from you, always a consciousness of incompleteness.

And a fortnight later,—

Send me by all means all the verse you write—I find I enjoy poetry more these days than I did when I made my living largely by making it and writing and talking about it. But I wish I could make it as I used to—I have not been able to write any verse at all except "*Militis Meditatio*" which I sent you.

The steps in the development of the Joyce Kilmer of the Western Front were becoming longer and more rapid in their stride. The second week of March found him in hospital, resting a strained muscle. In a whimsical vein he declares: 'I have had enough of wildness and rawness and primitiveness—the rest of my life, I hope, will be spent in the effetest civilization. I don't want to be more than an hour's distance from the Biltmore grill and the Knickerbocker bar. And God preserve me from farms!' This was his reaction to sleeping once more between sheets! A week later, back again with his company, he writes in another vein, equally sincere:

I received Francis Carlin's wholly heavenly book just before I went to the hospital, and have read it many times with delight. When you see him, give him my homage. He should be walking goldener floors than those of a mortal shop—he should rather be over here with us, whatever his convictions may be. For it is wrong for a poet—especially a Gael—to be listening to elevated trains when there are screaming shells to hear, and to be sleeping soft in a bed when there's a cot in a dugout awaiting him, and the bright face of danger to dream about, and see.

It was at this time that he wrote his now famous 'dugout' poem—"Rouge Bouquet," already a classic of the war.

The tragedy which inspired "Rouge Bouquet" was the explosion of a German shell just in the entrance of a dugout belonging to Kilmer's own regiment, killing the occupants and at the same time sealing them into their grave. The poem was first recited at Joyce Kilmer's own funeral services and when the refrain, which calls for the sounding of "Taps" on a bugle, was read, everyone present burst into tears.

In a wood they call the Rouge Bouquet
There is a new-made grave to-day,
Built by never a spade nor pick
Yet covered with earth ten metres thick.
There lie many fighting men,
Dead in their youthful prime,

Never to laugh nor love again
 Nor taste the Summertime.
 For Death came flying through the air
 And stopped his flight at the dugout stair,
 Touched his prey and left them there,
 Clay to clay.
 He hid their bodies stealthily
 In the soil of the land they fought to free
 And fled away.
 Now over the grave abrupt and clear
 Three volleys ring;
 And perhaps their brave young spirits hear
 The bugle sing:
 "Go to sleep!
 Go to sleep!
 Slumber well where the shell screamed and fell.
 Let your rifles rest on the muddy floor,
 You will not need them any more.
 Danger's past;
 Now at last,
 Go to sleep!"

This much of the poem is narrative. What follows must inevitably be considered something more, in the knowledge that we have of Joyce Kilmer's own interior life and those thoughts of his own possible end which, as a Catholic soldier, must have at times presented themselves to him.

There is on earth no worthier grave
 To hold the bodies of the brave
 Than this place of pain and pride
 Where they nobly fought and nobly died.
 Never fear but in the skies
 Saints and angels stand
 Smiling with their holy eyes
 On this new-come band.
 St. Michael's sword darts through the air
 And touches the aureole on his hair
 As he sees them stand saluting there,
 His stalwart sons;
 And Patrick, Brigid, Columkill
 Rejoice that in veins of warriors still
 The Gael's blood runs.
 And up to Heaven's doorway floats,
 From the wood called Rouge Bouquet,
 A delicate cloud of bugle notes
 That softly say:

"Farewell!
Farewell!
Comrades true, born anew, peace to you!
Your souls shall be where the heroes are
And your memory shine like the morning-star.
Brave and dear,
Shield us here.
Farewell!"

In the letter transmitting this poem he wrote: "The only sort of book I care to write about the war is the sort people will read after the war is over—a century after it is over!" In another letter he further qualified this, "I think most of my war book will be in verse. I prefer to write verse, and I can say in verse things not permitted to me in prose."

A month later he entered upon his last great adventure. At the end of April he was transferred as a sergeant to the Regimental Intelligence Section and reached his goal at last—the actual fighting front. At the time of the transfer he wrote humorously to Mrs. Kilmer: "You wouldn't want me to come back round-shouldered and near-sighted, would you? Well, that would be the result of keeping on this statistical job much longer. The intelligence work is absolutely fascinating—you'll be glad I took it up." A week later he wrote to Father Garesché, S.J.: "It is very comfortable to dwell in so genuinely Catholic a land as this; to be reminded in every room of every house, and at every cross-road, of the Faith . . . I think that most of us are better Catholics now than when we were at home—certainly we should be."

"My own work," he continued, "is growing steadily more interesting. . . . My newspaper training, you see, has made me a competent observer, and that is what I am nowadays—an observer of the enemy's activities. I have already some strange stories to tell, but for telling them I must await a time when censorship rules are abrogated. I have written very little—two prose sketches and two poems since I left the States—but I have a rich store of memories. Not that what I write matters—I have discovered, since some unforgettable experiences, that writing is not the tremendously important thing I once considered it. You will find me less a bookman when you next see me, and more, I hope, a man."

A week or so earlier, a line in one of the letters from home had especially caught his fancy. "For Heaven's sake," he replied,

"don't tell me about how bad tea-rooms are! I admit that I used to scorn them. Now I could live in one, enthusiastically." As if to maintain his contention, he indited, perhaps at some hour shortly thereafter, a pleasant little fancy significantly entitled "Mirage du Cantonment," a poem somewhat in the manner of a late-eighteenth century tapestry:

Many laughing ladies, leisurely and wise,
 Low rich voices, delicate gay cries,
 Tea in fragile china cups, ices, macaroons,
 Sheraton and Heppelwhite and old thin spoons,
 Rather dim paintings on very high walls,
 Windows showing lawns whereon the sunlight falls,
 Pink and silver gardens and broad kind trees,
 And fountains scattering rainbows at the whim of a
 breeze,
 Fragrance, mirth and gentleness, a summer day
 In a world that has forgotten everything but play.

His letters home had always somewhere in them a note of good cheer and Christian merriment—"as to suffering, don't be pitying me! It's you that are doing the suffering, you with no exhilaration of star-shells and tattoo of machine guns, you without the adventure. I feel very selfish, often." Three months later, almost to the very day, he proved his unselfishness with his life.

He was killed in action on July 30; the end came swiftly and probably without pain. His last poem, written on June 14, had been a fitting prelude to the final great adventure:

THE PEACEMAKER

Upon his will he binds a radiant chain,
 For Freedom's sake he is no longer free.
 It is his task, the slave of Liberty,
 With his own blood to wipe away a stain.
 That pain may cease, he yields his flesh to pain.
 To banish war, he must a warrior be.
 He dwells in Night, eternal Dawn to see,
 And gladly dies, abundant life to gain.
 What matters Death, if Freedom be not dead?
 No flags are fair, if Freedom's flag be furled.
 Who fights for Freedom, goes with joyful tread
 To meet the fires of Hell against him hurled,
 And has for captain Him whose thorn-wreathed head
 Smiles from the Cross upon a conquered world.

He wrote one other burning message from his heart just at the end of June, a message partly for our time, partly for all time.

It was sent in reply to an inquiry: "What has contemporary poetry already accomplished?" The answer came, tersely and vividly:

All that poetry can be expected to do is to give pleasure of a noble sort to its readers, leading them to the contemplation of that beauty which neither words nor sculptures nor pigments can do more than faintly reflect, and to express the mental and spiritual tendencies of the people of the lands and times in which it is written. I have very little chance to read contemporary poetry out here, but I hope it is reflecting the virtues which are blossoming on the blood-soaked soil of this land—courage, and self-abnegation, and love, and faith—this last not faith in some abstract goodness, but faith in God and His Son and the Holy Ghost, and in the Church which God Himself founded and still rules. France has turned to her ancient Faith with more passionate devotion than she has shown for centuries. I believe that America is learning the same lesson from the war, and is cleansing herself of cynicism and pessimism and materialism and the lust for novelty which has hampered our national development. I hope that our poets already see this tendency and rejoice in it—if they do not they are unworthy of their craft.

For Joyce Kilmer himself there could have been only one work had he returned—to speak out by voice and pen and deed the new faith that was in him, which was the old. His destiny, however, was otherwise. He, the peacemaker, was not to live to see the peace he had helped to make and win. In his passing there is a deep comfort; it is written—"Blessed are the peacemakers: for they shall be called the children of God."

THOMAS QUINN BEESLEY.

VOCATIONAL PREPARATION OF YOUTH IN CATHOLIC SCHOOLS*

WAYS AND MEANS OF IMPROVEMENT IN THE DEVELOPMENT AND GUIDANCE OF VOCATION IN CATHOLIC SCHOOLS

Current educational literature concerns itself with promoting the physical welfare of the pupil and recommends all possible means that might aid in the development of the individual and increase the economic efficiency of society. We look in vain for a higher motive than that supplied by this materialistic ideal which during the last century has completely replaced the Christian ideal.¹⁴⁷ Men have been led so far from the true philosophy of education that they do not understand, much less heed, the principles that underlie Catholic education, expressed by Doctor Shields in these words: "Christian education must never forget that its chief business is to transform a child of the flesh into a child of God."¹⁴⁸ Even as the pagan world opposed the doctrine of the Great Teacher, so the world of today follows the standards and maxims based, not on the principles of Christianity, but on pure materialism. The "survival of the fittest" has come to be the rule in the higher realms of man's endeavor, as it always has been in the plant and animal kingdom. Outside the pale of the Catholic Church other than pecuniary motives are seldom advocated and still more rarely applied. "Blessed are the poor in spirit" is as little understood by the majority of mankind today as it was by the Jews when the lips of the Master uttered the words for the first time. Some opponents of the Catholic school system have even gone so far as to use the practice of voluntary poverty as an argument against the efficiency of religious teachers. The same could be said of each beatitude; meekness is deemed weakness; charity and willingness to pardon are called cow-

* A dissertation, by Sister Mary Jeanette, O.S.B. M. A., St. Joseph, Minnesota, submitted to the Catholic Sisters College of the Catholic University of America in Partial Fulfillment of the Requirements for the degree of Doctor of Philosophy.

¹⁴⁷ Barnes, F. J., *Education and Social Duty*, C. E. A. Proc., 1909, pp. 77-78.

¹⁴⁸ Shields, T. E., "Education as Adjustment, *Catholic Educational Review*, February, 1916, p. 107.

ardice, and he who would return good for evil rather than revenge a wrong or an insult is styled a fool.

Occasionally a voice raised in protest, warns against the neglect to curb the selfish traits of the individual, and insists on the necessity to inculcate the opposite virtue. So it has been remarked that the poster which appeals to our young men to enlist in the navy for "an opportunity to see the world" free of charge, does scant justice to the nation. But on the whole very little attention is given to any other than pecuniary motives, either from the standpoint of the individual or, less frequently, from that of the nation.

Our children and youth are continually exposed to the dangers which the spirit of the age has created. They come in daily contact with the exponents of this utilitarian philosophy which is taught by various means and in many different forms. The necessary condition of civil freedom is intellectual enlightenment, "and our great system of public schools owes its existence in large measure to that conviction. But, blinded by our marvelous national development and goaded on by an insatiable desire for material advancement, we have come to lay more and more stress on that utilitarian view of education which makes the school a work-shop for the molding of the various parts of our great social machine. Enlightenment, in the sense of intellectual development, is being lost sight of and moral training has long since been stricken from the curriculum."¹⁴⁹

The Catholic schools aim to counteract the pernicious effect of the prevailing trend of thought which permeates the surroundings of our children like the very atmosphere in which they live. The only course that the Catholic educator considers worthy of his attention is to follow the Divine Master in His methods and His doctrines as closely as human frailty permits. Our Lord's life is the best exposition of the truest philosophy of education and His doctrine is the embodiment of the most sublime truths. According to His teaching, self-denial and the eradication of selfish traits are requisite for true progress. It were superfluous to indicate the numerous occasions on which He taught this principle, both by word

¹⁴⁹ Barnes, F. J., *Education and Social Duty*, C. E. A. Proc., 1909, pp. 77-78.

and example, for every page of the Gospel illustrates the fact. How different is the attitude of the modern theorist, who considers the business of education to be primarily "to equip the individual for a successful struggle with his physical and social environments."¹⁵⁰

Catholic education does not seek to suppress the progress of the individual, nor to hinder the development of his powers and of the resources of the nation. On the contrary, it has always aimed and still aims, to encourage and foster all that tends to the progress and development of man, both as an individual and as a nation. The abolition of slavery and the recognition of the equality of men, or in other words, the underlying principles of democracy, were due to the influence of the doctrine of Christ. And though it took many centuries of heroic struggle and fearful hardships on the part of His disciples, the victory was won in the course of time. Even a brief history of the Church and her educational institutions demonstrates that she always "nourished into vigor all the capacities and faculties of man."¹⁵¹ But in so doing she was ever vigilant lest the welfare of her children be imperiled by the selfish designs of those who wielded power over their fellowmen. The people were taught to respect the spiritual authority, regardless of the fact that the person in whom it was vested was not of the nobility, but frequently the son of a poor laborer, a precept that must have been both novel and disagreeable to a people who regarded the members of the working class so far inferior. On the other hand, those who held the scepter were urged to practice the Christian virtues, especially justice and mercy. A study of conditions after several centuries of Christian teaching and example reveals the benefit extended to all people, as long as her aims are not thwarted by the perversity of men and governments.¹⁵²

The Church always exhorted her children to the practice of self-denial, for this is the foundation upon which the welfare of society is built. Obedience to law and authority are not possible where self-will is uncurbed; yet obedience is one of the fundamental requisites for the preservation of the individual, of

¹⁵⁰ Shields, T. E., *Philosophy of Education*, Washington, 1917, p. 359.

¹⁵¹ *Ibid.*, p. 372.

¹⁵² Eckenstein, L., *Women Under Monasticism*, p. 223. Also Denk, Otto, *Geschichte des Gallo-Fränkischen Unterrichts*, p. 241.

society, and of the race. Our system of Catholic schools in the United States is possible only as a result of disinterested support and the self-sacrifice of the laity and teaching communities. They were called into being because under existing conditions the state schools could provide only the intellectual training of the child, completely ignoring religious and moral education. The school that neglects to develop these important faculties of the child's mind does not prepare him adequately for his life work. "If education is to prepare youth for contact with this (constantly changing) environment, it must build up a character, a power of will and action, strong enough to resist the onset of evil, steady enough to pursue the right amid all temptation."¹⁵³

As means to this end the Catholic schools employ the inculcation of virtue, especially love for fellow-men and obedience to law and authority. These are possible only when the individual has learned to deny his self-interests and curb his selfish tendencies. Therefore the first step in the development of vocation consists in firmly implanting unselfishness in the heart of the child. Where this virtue has taken root and has produced the kindred virtue of charity, obedience and piety, there is no room for passions whose influence would prevent the Divine Call from being heard and heeded. The Catholic schools exist to aid the development of the child's physical, intellectual, and moral powers, that he may accomplish his life work and attain to external happiness. The methods employed to achieve this result vary with different ages, nationalities, temperaments, and customs of peoples; but the underlying principle remains the same, for the uniform aim of all Catholic schools is to inculcate virtue and to eradicate vice. In this they follow the example of Christ, for as He adapted His teaching in method and practice to the needs and capacities of those whom He taught, exhorted men to a virtuous life, and condemned vice and evil, so do also the educational institutions of the Catholic Church.¹⁵⁴ This, precisely, is the fundamental requisite for the development of vocation.

¹⁵³ Shields, T. E., "The Teaching of Pedagogy in the Seminary, *C. E. A. Proc.*, 1905, p. 234.

¹⁵⁴ Pace, E. A., "Education," *Catholic Encyclopedia*, Vol. 5, p. 300.

Though the principles of Catholic education, being those of the Divine Master, cannot be surpassed by any others, the ceaseless change of social conditions may often necessitate a change in the method of their application, so as to yield the most efficient result in a given case. Our children must be prepared to meet and conquer the difficulties that threaten to thwart their happiness, or lessen their efficiency. There is no reason why our pupils should not be better prepared than those of any other school; on the contrary there is every reason why they should be more capable than any others because, by their training in obedience and self-conquest, pupils of the Catholic schools develop strength of will to aid them in overcoming the obstacles in their way. The opportunity for the eradication of evil tendencies, the inculcation of virtue by precept and example, are advantages that the pupil of the Catholic school enjoys from the time he enters the primary room until he graduates from the College or University. And these are so important for the future citizen that they outweigh any other advantage that can be offered by any other school. However, if in the state schools the children derive some temporal benefit which our system lacks, the Catholic educator is willing and eager to profit by what is really good as readily as he learns by that which is erroneous and pernicious.

When writing of the school for truants E. J. Lickley made the statement that "Not only is an elaborate equipment not necessary in a special-school, but it is practically useless during this period of growth of the troublesome boy. Not an elaborate plant, not an elaborate equipment, but an elaborate teacher is essential to the boy who is out of step."¹⁵⁵ But the elaborate teacher is equally essential to the boy "who is in step" so that he may not be in danger of directing his steps in the wrong way. Here again the advantage is all on the side of the child who attends the Catholic school, for he is under the care and guidance of a teacher who is in the schoolroom because prompted by the highest motives; namely, obedience to superiors who are God's representatives; and Christian charity which stimulates the desire to serve each child as a representa-

¹⁵⁵ Lickley, E. J., "Successful Schools for Truants," *The Psychological Clinic*, Vol. VII, No. 3, May, 1913, p. 86.

tive of Him Who lived among mankind as a Child. Among the teachers of the state schools there are many noble, unselfish characters, who have entered the educational field and continue to labor there for altruistic motives. However, this cannot be affirmed of the entire class, nor even of the majority.¹⁵⁶ But in the religious teacher the child daily and hourly sees the living example of self-denial, the continuous illustration of Christ's admonition to His loved ones, "If any man will follow me, let him deny himself."¹⁵⁷ Moreover, with his God-given intuitive powers the child recognizes that the highest form of happiness is not only compatible with, but is directly consequent to, disinterested labor.

It has been previously indicated how potent is the formation of lofty motives, high ideals of manhood and womanhood, of citizenship, and Christian duties toward men and toward God. Every Catholic school aims to do this and tends toward improvement in the methods employed to carry out this noble purpose. The first and most important step in this direction is to establish unity in the system of Catholic schools, for "Unity is strength; it is the mark of the Catholic Church; unity is the characteristic of everything carried on successfully in American spheres, and unity should be the mark and strength and soul-inspiring principle of Catholic education in America."¹⁵⁸ As has been indicated above, attempts to bring about this unity have been made even before the Civil War; these efforts were then frustrated; but they have been again undertaken, and the success achieved during the last decade is very encouraging.

Union among Catholic institutions should be readily accomplished since our religion provides a unifying principle, and because we are united under the authority of the Catholic hierarchy. The movement toward unification is progressing steadily in proportion to the appreciation of its importance. The Catholic Educational Association is bending its efforts to that end, and among other successes in this direction the

¹⁵⁶ Partridge, G. E., *Genetic Philosophy of Education*. New York, 1912, p. 224.

¹⁵⁷ Mark, IX, 34.

¹⁵⁸ Right Reverend Monsignor O'Connell, Address to Delegates, *C. E. A. Proc.*, 1905, p. 30.

affiliation of Catholic High Schools, Academies, and Colleges, with the Catholic University of America is significant. At the present time there are one hundred thirty-six of these institutions on the affiliated list and the number is continually growing. Very much remains to be done before the work of unification is completed but even in its early stages it can be made a powerful factor for promoting the welfare of Catholic students, for "No teacher, no body of teachers, religious or lay, has a monopoly of the best educational thought."¹⁸⁹ Closer union cannot fail to make known more generally the good accomplished by our teachers and to inspire pupils and teachers with a wholesome pride in regard to what has been done and with greater zeal to equal and to surpass those whose example is worthy of imitation. The closer the union of our educational forces will become, the stronger will be their influence, and our ideals of true and noble manhood, of patriotism, and above all, of a worthy child of Holy Mother Church, will command the respect of all men, will stimulate to heroic effort our youths and maidens who are soon to take their places in the industrial and social world.

The effect of this unity on the development of vocation is indirect, as is also that of the teacher's example and the early training in Christian virtue. But because indirect it is none the less potent. When we reflect on the importance of the lofty motives that influenced the workmen in the early Middle Ages we realize the value of cultivating the highest ideals in our schools. Our schools must supply proper motivation for the choice of a life-work, the method for preparation, and for all the acts of the pupils; proper motivation is the right kind of stimulus for the pupil to continue in school until he has obtained the desired end, or at least as long as circumstances will permit. While there are no available statistics as to the number of our children leaving Catholic schools at an early age, without having completed even the elementary course, we may assume that our boys and girls have tendencies very similar to those attending the state schools. In this instance we can utilize the experience gained by the officials of these

¹⁸⁹ Gibbons, E. F., "School Supervision—Its Necessity, Aims and Methods," *C. E. A. Proc.*, 1905, p. 166.

schools and learn to what dangers their children are exposed, and what measures should be taken in order to counteract, or if possible, prevent the evil that ensues. One of the means universally and most urgently recommended by the authorities in the state schools is to keep the child in school if at all possible. The desirability of extending the time of compulsory school attendance until the pupil is at least 16 years old has led to provide for it by legislation in a few states. The arguments in favor of this regulation are that children below this age are not able to enter the field of industrial labor without endangering their physical and moral welfare; that the employer finds such children undesirable; that the influence of the school in aiding the proper development of the child's character is more necessary at this impressionable age than at any other period of his life. Therefore the vocational guidance movement is concerned chiefly with encouraging children to continue their studies, or to resume school-work if it has been interrupted. This, however, is only one-half of the problem solved; if the child is constrained to spend his time in school against his inclination it is doubtful whether he is benefited by the opportunity this further training offers. He must be interested in his school work, either because it is attractive, or because he sees its utility and necessity.

It is about the age of twelve that school and its duties become irksome to the child, and this is the time to place before him for serious consideration the need of preparing for a definite future career. This does not mean that the pupil should make a definite, and as it were, irrevocable choice. It matters less whether at this age he decides to become a carpenter or a doctor, an engineer or a priest. But it matters a great deal to convert his objective interest into subjective interest, and to convince him that for success in his future work he needs just exactly what the school gives him now. There is nothing lost if the child later changes his plan and decides to enter another occupation. Indeed it is quite natural that he should change his opinion many times within the next six or eight years. The object sought is that he direct his school work toward a definite aim, for with an end in view he does his work more conscientiously, more thoroughly, and more willingly

than he would otherwise. Work so performed reacts upon him and aids in the formation of character.

If our work in developing vocations and assisting our children to prepare for their life-work is to be successful, we must use direct as well as indirect means. The first part of the problem is to be solved by the teachers in the elementary grades. If the child has been taught a proper appreciation of his duties, and the germ of vocation has received the nourishment necessary for its development, the preliminary work has been done. In this work the teachers receive valuable aid from the use of suitable text-books, such as the Catholic Education Series. These have as a conscious aim the preparation of the child for the present and the future, by stimulating into action those faculties of the child that tend to elevate him to the highest citizenship and lead him to his true destiny, making his whole life a blessing to his fellow-man. With these or similarly constructed books, the teacher's task of laying the foundation for future vocational guidance is not difficult. The authors of these books aim to secure the complete development of all the faculties of the child, and for that reason every lesson has been selected with the utmost care so that in it are enfolded in germinal form the great truths that future years are to unfold. To prepare the child for citizenship in the Kingdom of Heaven is the ultimate end and therefore each lesson directs the child toward that goal and leads him toward the attainment of such ideal citizenship. To do this it is necessary to prepare the child for ideal citizenship in the state.

There is in these books a parallel to the work done in the monasteries; the monastic institutions, while aiming at the sanctification of their members, succeeded in the transformation of a barbarous people into a veritable beehive of industry and order, producing artisans and artists in large numbers, and securing intense love of home and country; so likewise the aim in this series is to keep in view the eternal destiny of the child, preparing him for it most efficiently by teaching him to do well his present work. The child is led to see that conformity to the will of God leads to the realization of temporal and eternal happiness; on the other hand, adherence to self-will, in opposition to God's will, leads to grief and destruction.

Thus is created the proper attitude toward choosing a vocation, long before the actual choice must be made. Later the value of suffering and the need of courage to meet difficulties are emphasized, the foundation for good citizenship and patriotism is securely laid, and finally the child is prepared for the study of history and literature.

By this time the child is ready for, and in need of, explicit direction in regard to his future work. The Gospel narrative of the Child Jesus in the Temple teaches us as no other authority can, the importance of this act in the child's life. Christ's mission, or vocation, is decided from all eternity, but since He taught by example even more than by precept, He saw fit to proceed in such wise that we may learn how He would have us choose our life work. He makes His choice at the age of twelve in the Temple, the great school not alone of the Jews, but of all nations; in the presence of the Doctors, the teachers of divine and human law; and in answer to the inquiry of His parents, the ideal representatives of all parents to whom God vouchsafes the happy privilege of entrusting to them His beloved little ones. Moreover, after publicly announcing His future work by the words "did you not know, that I must be about my father's business?", He returned to Nazareth "and was subject to them," and He "advanced in wisdom, and age, and grace with God and men."¹⁶⁰ The lesson is complete; it indicates the time, or age, at which the child should begin to contemplate seriously the necessity of choosing a vocation; the motive that should govern the choice, namely the will of His heavenly Father; the institutions, Church, school and home, that should influence so important a decision; and finally the need of long and careful preparation that is necessary for the successful pursuit of any calling. The Catholic teacher may use other motives to supplement, but never to supplant, this highest motive. The ability to acquire wealth, to occupy an honored position in society, to secure domestic happiness, to be able to help and comfort others, are valuable as aids and productive of much good if rightly used. But the teachers need to guard their pupils against the prevalent tendency of our times, and beware lest the spirit of commercialism intrude

¹⁶⁰ Luke, II, 52.

itself and replace the high ideal of Catholic manhood and womanhood.

When the child by previous training is disposed to accept as his model for imitation the Child Jesus in the Temple it will not be difficult for the teacher to indicate by what means the child should learn what kind of work God had destined him to perform. Children should be taught that natural preferences and the capacity for special work are not merely accidental, but are gifts from their heavenly Father to Whom they are responsible for the right use of all gifts, namely for His glory and their own salvation; that they can accomplish this only by employing their faculties for the welfare of their fellow-men. Children will readily understand that the will of their parents is frequently the safest guide for them to do the will of God, and therefore they are inclined to imitate the obedient Youth Jesus, their model.

(To be continued)

SUPREME OPPORTUNITY OF THE CHURCH IN THE NEXT THREE MONTHS

At the beginning of the war, the Church faced a great and challenging opportunity for leadership in mobilizing the mind of the nation in exalted concentration upon the waging of the war as a crusade of genuine spiritual import. But it was not a task for which the Church was primarily fitted, accustomed as it has been to the preaching of the principle of the sanctity of human life and the commandment—Thou shalt not kill. But in spite of the element of reluctance that in the very nature of the case entered into the reaction of the Church to the war, its part in the moral preparedness of our people for war has been a far-reaching and enviable part.

Now, however, the war is over, and its settlement affords an opportunity which the Church is peculiarly fitted to take advantage of—an opportunity which in the long view may well be judged a greater opportunity than that which the war itself presented. I say a greater opportunity because everything now depends upon the kind of settlement made at the Peace Conference. The Peace Conference can make the soldier's sacrifice vain, or it can insure its full fruition. The one thing that will make truly worth while the sacrifice of blood and treasure in this war is a settlement that will give the world a just and lasting peace. Such a settlement will make this war stand out in history as the vicarious sacrifice of one generation that other generations might be saved.

If the Peace Conference does not set up a real guaranty of future peace, then the attention and energies, yes, and the ideals of the whole world, will inevitably be turned into a feverish race for preparedness against the danger of another war, and the ideal of might will gain and hold the ascendancy for generations to come. The ideals for which the Church stands will not get a chance at men's minds and loyalties. They will be impatiently waved aside by the enforced scepticism of men who will say, "The ideals of justice, love, understanding, and sympathy are fine, if we could be sure that our neighbor nation would not take advantage of our trust in ideals and spring a

war on us unawares. Ideals, we have learned to our sorrow, will not stop bullets or poison gas." In other words, you will have to get a measure at least of order and safety into the world if the finer ideals are to have a fair chance in the years ahead. Cave man conditions of insecurity and danger will breed cave men—and cave men are not especially receptive to the abstract preaching of ideals. What the Church does in the next few weeks may to no small degree determine which of these alternatives will be the lot of the world for the next generation or longer.

The most important thing in the world at this moment, therefore, is to see to it that there are made at the Peace Conference provisions that will insure a lasting peace. The doctrine of might lost in the war. It is the business of the Church to help see to it that the doctrine of might loses also in all the human struggles of politics, trade, and industry in the times of peace. And the first step in that direction is the setting up of international machinery that will make it less necessary, if not unnecessary, for nations in the future to trust in armies and alliances alone for protection.

And that brings me full into what I think is *the supreme duty of the Church* at this hour—the preaching, in season and out of season, of the imperative necessity for a League of Nations as the corner-stone of the Peace Treaty, as a preliminary of all other agreements. For unless a League of Nations is the first agreement of the Peace Conference, every other problem must be settled on the basis of a Balance of Power and Competition, and that will mean another "Holy Alliance" peace. I know that the Church deals with the eternal verities instead of the changing policies of the hour—and that is right. The Church does not exist to put through this or that reform; the Church exists to propagate in men the spirit that inspires all reform. But a League of Nations cannot be classed with ordinary reforms; it underlies all reforms. It is not a mere piece of governmental machinery with which religious leadership can afford to deal indifferently as though it were a mere problem of politics simply which did not fundamentally affect the eternal principles and ideals which constitute the evangel of the Church. I know I am not guilty of over-emphasis when I say that getting a

League of Nations out of the Peace Conference means getting a safe and favorable environment for the existence and growth of religious ideals for the future. We have won the war by a display of unselfish devotion to an ideal. Shall we throw less devotion into getting a lasting peace that will conserve all that we have won of security and vindication for the moral forces of justice and right?

The Church has a wide and powerful constituency and established avenues of influence leading to that constituency. If I were a minister, if I were the editor of a church paper, if I had any influence in the councils of the church, I would make the furtherance of the League-of-Nations idea my supreme job for the next few months—and I would waste no time in getting my work for it under way. I would do this in the full realization that the success of my whole work as a churchman in the years ahead depended upon the getting of a League of Nations that would insure a lasting peace. For the work for a League of Nations is a *crusade*. It may not mean for the Church the rescue of any particular holy place, but it will mean something far better; it will mean making all places holy, for in a permanently peaceful world every place will give men the freedom to work out and apply the religion of justice and mercy. And one thing is evident—the clearer and more determined we make the voice of public opinion on this matter, the more surely will the Peace Conference carry out the clear will of the world, the will for lasting peace. Democracy must not only trust and support its statesmanship—democracy must guide its statesmanship.

If I Were a Minister in a local church, I would preach on the fundamental importance of a League of Nations in getting a world in which there will be real opportunity for religious growth in the future. I would show that the League of Nations idea is simply the application to the life of the world of the ideals of principles which are the fundamentals of the Church, and which now for the first time in history seem practically possible of actual working out in international relations. I would invite into my pulpit the leaders in this movement. I would organize open forums and study groups in my church for the examination and discussion of its issues. I would try

to turn my church into a recruiting station that would enlist crusaders for this idea.

If I Were a Bishop or Superintendent, I would urge all ministers in my diocese or district to make a concerted effort along these lines.

If I Were an Editor of a Church Paper, I would hammer away in every issue upon the necessity for a League of Nations. I would invite the leaders of the movement to contribute articles. I would arrange for symposiums on the underlying issue of the idea. I would strive to get my fellow editors to dedicate their pages to a like effort.

If I Were a Director of Religious Education, I would try to turn every unit or group under my jurisdiction into a laboratory of opinion on this supreme issue. I would make use of the more advanced Sunday School classes, men's clubs, and women's organizations.

If I Were a Member of a Church, I would try to carry the gospel of the League of Nations as the supreme gospel of the hour. I would reach out and would get in touch with all my fellow members I could reach and with all outside the church that I could reach, and I would help my minister and my church paper in all the work for the League of Nations they undertook to do.

I know there is an element of impertinence in a layman's speaking in this fashion to the experts of the Church, but I have been asked to write down what a layman regards as the supreme job of the Church at this time, and I have written frankly because I believe with all my heart that if the Church really gets on fire for this crusade it can do more than any other single institution to create a public opinion the voice of which will be heard and heeded at Versailles.

EDWARD A. FILENE.

HOME SERVICE OF AMERICAN RED CROSS

Disabled soldiers and sailors are now returning from foreign service and from cantonments in this country to their homes. Most of the wounded from abroad are kept in military and naval hospitals until they are well enough to be honorably discharged back into civilian life. Many of those from camps and naval stations are still in need of careful medical or social service.

The Federal Government, wisely foreseeing what a misfortune it would be to have this country continue in the old way of treating the disabled soldier or sailor, has made plans for the effectual reestablishment in civil life of those men who risked their safety for the safety of their nation. Disabled men—and sickness and disease are disabilities as well as wounds—are not in the future to be discharged from army or navy hospitals until they are as well as the best of medical and surgical treatment can make them. When they are finally discharged, moreover, if they are unable to resume their former occupation, the Federal Board for Vocational Education offers them training for some position in which their disabilities will not handicap them, while the War Risk Insurance Bureau *pays them a monthly money compensation* based on the degree of disability and payable as long as the disability exists regardless of what the men may have gained in earning power through their reeducational training.

These provisions of a grateful Government mean that no man, honestly eager to continue in his country's service in civil life, need fail, nor lack for himself and his family the prospect of a happy future. But the Government needs help in this great work, for there are *thousands of discharged soldiers and sailors who do not know of their opportunities* and as many more who do not see the advisability of making use of them. The American Red Cross, through its Home Service Sections, has been directed to cooperate with the Federal Board for Vocational Education in its program of civil reestablishment. Accordingly the Home Service Section of the District of Columbia Chapter, American Red Cross, has taken up the work of After-Care of

Disabled Soldiers and Sailors. This work includes advice, encouragement, family relief by skilled workers, and financial aid in proportion to the true need in each individual case.

We are consequently in touch with governmental departments and are always advised of the latest changes in government regulations and the latest developments of program. We are therefore in a position to advise men as to what benefits they may claim, and through our close relations with the Federal Board for Vocational Education are especially fitted to concentrate the feeling of discharged men and their families upon that spirit of enterprise and continued service which is a necessary background to the civil reestablishment of those men who answered their country's call and have now come back to enjoy the liberty, truth and justice for which they fought.

With these facts in mind we ask you to bring to our attention any men whom you know to have been discharged from the military and naval forces of the United States or those of our allies. Such men should be referred to the Home Service Section, American Red Cross, Room 606, Kenos Building, Corner Eleventh and G streets N. W.

ELIZABETH BROWN UFFORD,
Home Service Section,
District of Columbia Chapter, American Red Cross.

THE KINDERGARTEN HELPS MOTHERS TO UNDERSTAND THEIR LITTLE ONES

In talking about the kindergarten with mothers, I often meet with responses like these: "Oh, I couldn't send Freddie; he behaves so badly," or "I don't think I want to send Dora; she's gentle and obedient now, but I'm afraid she'd get rough, mixing with all those children."

What is the matter?

Freddie's mother is a quiet, middle-aged woman who wants Freddie to "play about quietly," or sit still for hours at a time. She has either forgotten her own childhood or else she was naturally quiet and docile. And Freddie's restless inquisitiveness, his desire for active self-expression, she puts down as "naughty," "disobedient," "bad."

Freddie did come to kindergarten, however, and his mother visited frequently. She watched him giving quiet, absorbed attention to the pictures, music and stories which were presented by the teacher, and she observed that he had opportunities to express his own ideas actively, artistically, musically and in other ways that suited his needs. She saw his time divided into periods of action and rest, periods when concentration was demanded of him and periods when his mind could relax. She was a slow-thinking woman, but she could not fail to notice how good and how happy Freddie was in his new environment, and gradually she began to apply this new method to Freddie's life at home. Kindergarten has taught her to see her son as not naughty, but active, and she and Freddie are both happier for that revelation.

Dora also came to kindergarten, but she proved not to be as gentle and obedient as her mother had thought her. Dora, I am compelled to say, was clever and sly. She had learned how to win her mother's approval, reserving better moods for her presence, but she was not popular with the other children; a sly child never is. And when Dora went home and wept over the cold reception she had received, her mother was naturally

surprised and indignant and started for the kindergarten forthwith to protest against such injustice. She had expected her little daughter to "show the other children how a nice little lady could act," she said. But she soon had her revelation by seeing for herself Dora's other side.

Dora's life at home has changed considerably since then, perhaps not for Dora's immediate happiness, but certainly for her good.

Between these two extremes there are many other children, with qualities good and bad which oftentimes their mothers have misjudged just because of the nearness of their little ones to them. If the child can be taken out of his home environment for a few hours each day it may remove him from some source of annoyance or irritation which has led to habits of disobedience or naughtiness. Putting him with other average children of his own age such as are collected together in kindergarten will serve as the best corrective.

When mothers visit the kindergarten—and they are always welcome—they see their children there as they really are. They observe that certain instincts are common to children four and five years old, and they learn how to guide those instincts. They notice that their boys or girls have peculiar traits which should be encouraged or corrected, as the case may be. They come to see, in fact, how their children match up with the average child, well or ill. And they see the results of good training in other children and are thereby encouraged in their own endeavors. Almost invariably they learn to be more patient and to try to gain a better understanding of their little ones.

SARAH A. MARBLE.

ART TEACHING IN THE PRIMARY GRADES

During the opening months of the present school year in many parts of the country our schools were closed several weeks because of the prevalence of Spanish influenza. When work was resumed, the statement was frequently made that, owing to the time lost, the schools would confine themselves for the remainder of the year to the essentials.

This, on the face of it, seems a wise decision. But one naturally waited with some eagerness to ascertain what was regarded as essential and what as non-essential. We must confess to a deep discouragement upon the discovery that music and art were, in many instances, dropped out as non-essentials, for we have always held among our deepest and most cherished convictions that, next to the teaching of religion, the teaching of music and art constitutes the most important work in the elementary school. The three "R's" are indeed valuable, but, after all, reading, writing and arithmetic are only the instruments and tools by the proper use of which our mental stores may be enlarged. We should never forget, however, that the body is more than the raiment, and the life is more than the meat. The real foundations of character are not to be found in the intellect, but in the emotions and in the will, properly enlightened through the intellect, and it is through music and art that the imagination and the emotions may be reached and effectively developed. The fact that music and art could be dropped out as non-essentials in a time of social stress bears eloquent testimony to our need of enlightenment on the fundamental principles and purposes of education.

The first schools established by the Church were schools of chantry. From the beginning she made music an essential element of her liturgy, nor did she ever divorce music from art. Her sanctuary was the birthplace of art, her service its highest embodiment. Through it she lifted up, civilized and united the barbarous and nomadic tribes that overran Europe after the downfall of the Roman Empire. Art and music were made the vehicles of her teaching in the dark days when few

were the fortunate possessors of books. In the civilization which she created, art was not the possession of the few: its production and its appreciation were the common possession of all. The building of a great cathedral brought all the people of a community into active cooperation in the production of a great work of art, and as the work continued through several generations this effort built up consistent unity and continuity which formed the very ground-work of Christian civilization.

In the days that followed, the efforts of the individual were turned from religion to secular pursuits; self-indulgence took the place of sacrifice; the gratification of the individual's tastes and desires gradually became the aim of life instead of the worship of God and the expression of religious truth. The doctrine that might is right was the natural outcome of this movement, and this in turn culminated in the great disaster in which modern civilization has been shaken to its foundations.

During the last few years we have all grown familiar with the formulation of our efforts to "make the world safe for democracy." Today we are in tense anxiety lest democracy should be rendered unsafe for the world.

The thoughtless have at times accepted as an axiomatic truth that in a democracy education should be for the greatest good of the greatest number. This is a pernicious fallacy. The majority will be likely to take care of itself; it is the rights of the minority that need assertion and protection unless we are to adopt the principle of brute force, which is so thoroughly discredited at the present moment. In a democracy the axiom should read: "Education must be conducted for the greatest good of all the people." But the greatest good of all the people demands the highest possible training of those among the people who are fitted by nature for leadership. The danger of the present hour lies chiefly in this: that we lack competent leaders to create a new world which should rise up out of the debris of the world that has been destroyed in the Armageddon of the last four years. Our present leaders have gained their experience in a world that is no more, and for the most part find themselves bewildered and hesitant on the threshold

of a new world, and are likely to let the opportunity pass and to allow leadership to drift into the hands of the irresponsible and incompetent.

The thirteenth century, which so completely embodied in its institutions and its life the spirit and leadership of the Catholic Church, is a long way off and is forgotten by the many; but for several years the voice of Ralph Adams Cram has been heard in the land like the voice of Isaias the Prophet, or the Baptist calling the people to be converted and to turn from evil ways that they may be prepared for the day of the Lord. All amongst us who are striving to bring order out of chaos and to direct society toward salvation should endeavor to make the writing of Dr. Cram the familiar possession of all our people. This should be true irrespective of creed, but Catholics in particular should be prepared for the eloquent message which Dr. Cram brings to our troubled days.

Two recent pamphlets, "The Significance of Gothic Art," and "Architecture in Its Relation to Civilization," by Dr. Ralph Adams Cram, may be had from the publisher, Marshall Jones Company, 212 Summer Street, Boston, for 15 cents per copy, or \$10 per hundred. Money spent by those who can afford it in spreading these pamphlets would bring abundant return in social betterment. The thoughtful reader will rise up from the perusal of these pamphlets with the determination to read more from the same author, and much will be found that will give joy by its truth and eloquence in "The Heart of Europe," "The Great Thousand Years," "The Substance of Gothic," and other books and pamphlets.

From much that is exceedingly good in the writings of Dr. Cram we select the following passage as indicating fairly well the scope of his message and delineating the ideal towards which we have striven in the Catholic Education Series of textbooks and in our manuals of method:

"Nobility merges on occasion into magnificence, and this sense also we lack, though it may seem strange to say it. I do not mean, however, the 'magnificence' that gave his title to Lorenzo de Medici, and still less the similar quality that is the peculiar possession today of the multi-millionaire, whether

he is individual or corporation. The private gallery, built at incalculable cost, and rich with the spoil of desecrated churches and suppressed monasteries; the sumptuous church reared on 'the most expensive land in the city, Sir' and paid for by a group of captains of industry; these are not types of the magnificence that is created to do honor to God or His Saints or to give an added glory to a proud city, and created at the cost of great sacrifice simply because the object was worthy of highest honor, and only the best was acceptable. Of this type of magnificence we have known little, and this we must acquire again. Perhaps we shall, through the war, for at least we are confronted by a thing that demands sacrifice, and exalts it; giving the lie to the fat hedonism of the physical life, and the pragmatic philosophy and the comfortable religions of the era the war now brings to an end.

"Yet magnificence is not the essence of beauty; it is indeed, in this case, something added. Beauty costs even less than ugliness, the which is a truth not inculcated in the art education of the day. Beauty, as I said, is a real thing, definite, absolute and determinable, and it is not the personal reaction of the individual. Only Prussia holds there is no difference between right and wrong, and some of us had shown the extent of the Prussianizing process when we held that there was no difference between beauty and ugliness. Desire for beauty, and power to accomplish beauty, and ability to know and to reject ugliness are marks of true culture, of decent civilization. This is one of the fatal counts against modernism. The last century had a perverse passion for the hideous. Our architecture from 1830 to 1880 was the meanest and the ugliest ever known. Our other arts were negligible (barring a few great men like St. Gaudens and Sargent and Edwin Booth) until a few years ago when the pentecost of ugliness was poured out over them in the shape of impressionism and cubism and 'advanced' music and *vers libre*. Our clothes were ugly, our politics were ugly, our education tended toward an even greater ugliness, our newspapers were and are triumphs of the preposterously hideous, and our cities are the worst of all. And think of the piteousness of art museums and art schools and

lecture bureaus of aesthetics trying to uphold and advance the idea of beauty in such an environment!

"We don't want 'art for art's sake,' or anything of the kind. We want art because it is beauty and because beauty is a sign of right feeling, right thinking and right living. Until we get it back, as the possession of all the people, as an instinct, not as the hoarded possession of a few hypersensitive and highly trained experts, we shall have no civilization worth talking about.

"And we shall get it when we reform our scheme of life, not before. When this comes, as it will, though God knows how long it will be before the day arrives, we shall realize that there are not four 'Fine Arts' and a hoard of poor relations, kept discreetly in the background and called 'minor' or 'industrial' arts. They knew all this in the Middle Ages. To them art simply meant doing things right, making them beautiful, and perfect in craftsmanship. That was enough. When we can see an 'Arts and Crafts Society' with a wood-carver or metal-worker for president, and painters, architects, sculptors, poets and actors as humble members, and when the great portrait painter does not disdain to paint and gild a statue, or the architect refuse to go on the works with his chisel to help a journeyman carve a capitol, we shall be near the attainment of something approaching medieval capacity and, you will say, the millennium.

"Well, the millennium it may be; the thousand years after the last great regeneration of society in the year one thousand, as that came just an equal space of time after the Incarnation. It was the Divine mercy of a vast religious revival that made the Middle Ages, it was the Divine mercy of the Christian Revelation that marked the thousandth year before. For 500 years we have been trying (with considerable success) to get rid of religion altogether, and now we see what the price is we are called upon to pay. Religion in the Middle Ages was the root of everything. It interpenetrated life in all its aspects and fused these into unity. It was not a secret optimism not to be spoken for fear of smirching its exceeding refinement. It was not a collection of highly intellectualized formulae em-

bodied in the XXXIX Articles or Westminster Confessions or 'Keys to the Scriptures' or such like. It was a living thing; a confidence, a hope, and a way of life; quite clear in its elements, intimate and every-day, universally accepted because its appeal was universal. Finally it was expressed through the most poignant and beautiful symbols ever devised by man or revealed to him. High Mass in a Gothic cathedral in the fifteenth century was probably the greatest and most comprehensive work of art man has produced. It was beauty in every conceivable form, raised to the highest power, but it was a vast symbol, a synthesis of innumerable symbols. Here was the strength of the Middle Ages, as here is our weakness. The wisest thing I have heard said about Russia since the revolution was said by Mr. Charles R. Crane: that Russia was ruined because she had lost her symbols. Without these man cannot live, neither can society endure. We have rejected them, turning back to the material thing as complete in itself and an end in itself. That way lies destruction, for unless we can glorify the material thing by seeing it as a symbol of spiritual truth, unless we can see the spiritual verity existing in and attainable through material things, then we become empty materialists, and for such there is neither mercy nor redemption.

"Out of the welter of blood and ruin; out of the chaos of crumbling superstitions and shattered institutions; out of the Armageddon where an old righteousness rises from its lethargy to contend in arms against an old horror newly reinforced and magnified for the subjugation of the world, comes a great hope and a flaming dawn of opportunity. A new world is to be built upon the ruins of the old; our folly is shaken before us that we may see, and no longer can we plead either ignorance or lack of warning."

After the plastic period has passed it is not easy for man to reconstruct his life and his ideals, and few indeed there are who achieve success in the endeavor. But this need not and does not prevent men of mature years from recognizing the value and the beauty of other ideals, nor withhold them from lending their support to those who are striving for their realization. Indeed, such support is indispensable. There are mul-

titudes of men and women in our midst who have awakened from their dream in which fact-worship was the only religion known and material achievement the only goal of ambition. They now reject with horror the principle that might is right and the worship of the god Mammon. But they cannot return to their childhood days and educate themselves along lines the converse of those which actually governed their childhood and youth. These men may and must help to bring to the little ones the blessings that their own childhood days have missed. They must lend their wealth, their social prestige and their political power to bring to fruition the higher ideals of beauty and righteousness. But the actual foundations of the future must be laid in the lives of the little ones in our elementary schools.

If we are not to miss wholly the great opportunity of the present day, the children must be enamored of higher ideals. They must be taught to lift their eyes up from nature to nature's God; they must learn to appreciate the image and superscription of the Creator on all the works of His hands as of more value than the assumption of control over the brute forces of nature. To do this effectively the children must learn to express their own thoughts and emotions in symbols. They must learn to build, to model in clay, to draw and to paint, under the influence of a passionate desire to give expression to the forms of beauty which well up in the depths of their own consciousness.

Much of the so-called art-teaching found in the schools of this country during the past couple of decades was wholly valueless. It failed to cultivate an appreciation of the beautiful, and failed still more completely to develop in the children a sense of symbolism which would enable them to see in the rainbow the symbol of creation. They were taught to perceive in it the fundamental colors, the length of the light waves, the laws of reflection and refraction, but it failed to arouse in them a sense of analogical truths. The rainbow manifests its own existence, but not more clearly than it declares the fact that it is not the source of its own being. Its position and shape in the heavens indicate the position from which a self-luminous body sends forth a ray of non-polarized light

to be reflected and refracted by the water dust in a spectrum of fundamental colors. But the child stopped here; his mind did not rise from this physical phenomenon to the contemplation of the Creator as a self-existent Being reflected and refracted in the spectrum of creation—the mineral world, the vegetable world, the sentient world, and the intellectual and spiritual worlds. The teaching, in fact, stopped at a means and regarded it as an end, which is, after all, the essential error of idolatry. And it has brought to our generation the full calamity that is due to so fundamental an error. In the full realization of this, many amongst us are putting forth the highest efforts of which we are capable to turn the thoughts and aspirations of the multitude towards the truth and the high ideals that have been so long obscured by the brutal materialism and worship of force that has just revealed the inmost depths of its ugliness. If these efforts are to prove fruitful and permanent they must lead to such a transformation of elementary education as will make it wholly impossible to relegate music and art as non-essentials to be dropped out in time of stress. On the contrary, it will lead to the realization on the part of school authorities and of teachers that the proper cultivation of the imagination and the emotions of the child are the really important elements in his education. With these things as the foundation the pursuit of science and the achievement of skill in the arts and crafts will come as a matter of course, and come to a degree wholly unattainable in those schools that lack the inspiration of high ideals. Dr. Cram speaks eloquently indeed to an adult world. It is the blessed privilege of the teachers of our country to translate this message and embody it in the work of the classroom.

THOMAS EDWARD SHIELDS.

SUMMER SESSION OF THE SISTERS COLLEGE

Last year, in spite of the disturbed conditions of transportation and the menace of the war, the attendance at the Sisters College remained at its old level. During the coming season it is likely to be much increased. The teaching Sisterhoods of the country have learned from experience that inspiration and uplift, which will improve their work throughout the year, may be had at the summer session, where courses will be conducted in the Philosophy and Psychology of Education, in Methods and Administration, in Philosophy and Psychology, in Mathematics, Physics, Chemistry, Biology, in English, Latin, Greek, French, German and Spanish, in History, in Art and in Music. Fifty or sixty lectures a day, besides laboratory courses in the sciences in the best equipped laboratories in the country.

Year after year the professors of the Catholic University sacrifice their vacation by remaining in Washington for six weeks during the summer to conduct courses for our teaching Sisterhoods on the highest plane of science and in the spirit of the Catholic Church. It is not surprising that sacrifice of this kind should have produced abundant fruitage. Up to the present time more than 2,000 sisters have availed themselves of the opportunities offered here during the summer.

During the coming summer there will be added to the six courses given in the English department two courses in Elocution and Shakespeare by C. E. W. Griffith, a Shakespearian reader of international reputation. There will be offered three courses in the Catholic University Music Course, courses in Poliphony and Chant Accompaniment, three courses in musical theory and in the art of teaching the piano, besides free lessons in the organ, harp, piano and violin. But those who desire to take any one of these courses of private lessons must send in their applications to the college before the 15th of May, so that competent instructors may be provided.

The Year-Book of the college will contain full announcements of the courses, and it is expected it will be ready for distribution before the 1st of May. The expense will be the same as last year. Sisters intending to come to the summer session should apply for accommodations before the 15th of June.

THOMAS EDWARD SHIELDS.

THE TEACHER OF ENGLISH

IN QUEST OF A GRAMMAR

"A newly published grammar," writes heatedly a friend of ours from the Central West, "has just been sent to me 'for examination with a view to introduction.' It is the usual kind of an English grammar, no worse than most, and better than some. Like all the others, it is pretty much of a disappointment. Now I do not wish to be ungracious to the publishers, but I do think I should give them fair warning on the subject of grammars. I have a political platform concerning grammars, and no grammar shall have my suffrages until it conforms thereto. Will you not do me the kindness to publish this platform, for the sake also of others who suffer even as do I."

Inasmuch as this column was established for the free exchange of opinion, the editor is glad to publish this "platform" just as he would be glad to publish any rejoinder by the opposition. The following is the "platform" in its entirety. It has not been edited in any degree:

MY PLATFORM

English Grammars of the Present Day Could Be Improved by:

1. Making no provision for work in any grade below the seventh.
2. Beginning with the sentence as the unit of expression.
3. Providing suggestive exercises which both display and require some imagination.
4. Omitting all "errors to be corrected," all unusual and exceptional idiomatic usages, together with all rules to be learned. The children should build up and formulate their own rules as they proceed.
5. Omitting all matter which requires maturity of mind for comprehension—it should go into a separate text-book for high school (and perhaps college) use.
6. Placing after each section a brief, incisive summary of its contents.
7. The preparation of a "Handbook for Teachers" that would give a definite outline for language work in the grades

below the seventh, so that the pupil will be prepared for "technical" grammar when he enters seventh grade. This handbook would necessarily be prepared by the author of the grammar, in order to insure correlation.

8. More attractive press-work.

This surely is a declaration of independence, and it states its cause with a restraint that will command attention no matter what one's private opinion and sympathies might be. To what degree this or a more sweeping declaration of independence is timely and is provoked by the facts, teachers and students of grammar best know!

T. Q. B.

THE MOTION PICTURE

The motion picture is a present fact, no matter what its future may be, and education should take it more into account than it does today in any current curriculum outside one or two universities on the Pacific coast.

We do not refer here to the scientific use of motion pictures in schools of science, forestry, metallurgy, agriculture, and the like, where the help of motion pictures is indispensable. We have in mind rather the cultural value of the cinema.

The "movies" are unquestionably popular, no matter what one may say of their "art." Their popularity is growing, not waning, as the improvement in their technique and presentation goes steadily forward. The children are attending in throngs, and therefore education is confronted with the problem not of keeping the children away from the motion picture theater but rather of making a serious study of the motion picture and its possibilities, and then doing its utmost to help make the pictures worth while. Intelligent public opinion and public criticism of the "movies" is now needed, and it would seem the part of education to help supply it.

T. Q. B.

WHAT IS GENIUS?

A widely known physician, who is also somewhat of a psychologist, was asked recently: "Is a genius a mentally disturbed individual?"

"Not necessarily so," he replied. "Like other people, he may or may not be! In a genius, whether he be a literary, or military, or musical, or artistic genius, the imaginative faculty is developed out of proportion to, or at the expense of, the other faculties. It is influenced by heredity, usually atavistic, and it is stimulated and furthered by environment, aptitude, and inspiration.

"Drugs, and psychoses, do not produce genius. They warp it. A man may, of course, be a genius in spite of them. But a genius gets his greatest stimulation and reaches his truest heights of imagination not from drugs and mental unbalance; they are reached and attained from the inspiration of some human impulse, some heroic deed, some beautiful face, some wonderful day, and even from some tiny mouse upturned by his plow."

Had the good doctor only gone further and taken into account the influence of the Immanence of God in man and nature, he would have given us a very complete and satisfying explanation.

T. Q. B.

NOTES

William Michael Rossetti, widely known man of letters, and brother of the poet Dante Gabriel Rossetti, died in London, England, on February 5, at the age of 90 years. He was the last survivor of that famous literary family.

"The best speaking or writing of English will be done always by asking: 'What do I really mean to say?' or 'What do I most deeply want to say?' In other phrase, 'What for my purpose can words now and here best express?'"—*J. C. Fernald*.

To acquire a good English vocabulary, four courses are open, and all of them should be followed. First, read much, in good books. Second, acquire regularly and use two new words every week. Third, observe, analyze, and appropriate the good things from, the vocabularies of others. Fourth, in speech and writing try for the most exact word and the clearest.

Dr. Henry van Dyke has founded a permanent prize fund to be awarded to especially meritorious students at the United States Naval Academy, Annapolis. During the war he served as a chaplain in the navy with the rank of lieutenant commander and, not wishing to accept compensation for his services, he used the money which the regulations demanded should be paid to him to form the nucleus of this prize fund.

The number of words in the existing remains of Old English literature does not exceed thirty thousand. Webster's "New International Dictionary," published in 1910, lists more than 400,000. Most of these are of foreign origin. This fact also holds true of the 14,286 words listed in Skeat's "Etymological Dictionary," only about 4,000 of which are native English words. In spite of this, the best writers of English use almost entirely native English words, which is entirely possible because the average working vocabulary of the educated person is seldom more than 5,000 words. The average of native words in the total used by the most famous writers of English is, curiously enough, practically 90 per cent in each instance.

A year ago in this column the inquiry was made: "What reasons might be assigned for the present, or apparent, decline in interest in Shakespeare on the professional stage?" At the time, the reply was made that "It is an apparent, rather than a real decline. Shakespeare has not lost power; it is rather that the professional stage has lost, in considerable degree, the power to play him. The reason for this loss may be traced in part to the present commercial exploitation of the theater, and in part to the decline of the stock companies, in which many of the old Shakespearean actors received their training." In confirmation of the opinion expressed at that time, an opinion sharply challenged in several quarters, it may be of interest to note that "*Twelfth Night*" has just passed its *one hundred and sixtieth performance* at the Cort Theater in London, England, and there is every prospect it will round out the season in its present playhouse. The production is under

the direction of James Bernard Fagan, and depends on good acting instead of great names to carry it through. If Shakespeare were alive today, his royalties from this season's run of this one play would enable him to sue for libel every defamer who ever said that Bacon wrote his plays, and still have a handsome profit left after he finished paying his lawyers their fees!

For the delectation of every teacher of English who has ever served in the dual capacity of director and stage manager of a school play, we publish the following note:

The professional stage manager, despite the extent of his duties and responsibilities, is a figure in the theater who is practically unsung. (He must not be confused with the stage director, who directs rehearsals and is finished with the production once it is running smoothly.) The work of the stage manager is a labor of infinite detail. It begins with the calling of the company for the first rehearsal, and it continues so long as the play continues, and even afterward. Much depends upon him, yet for all this the stage manager is not a high-salaried man. Generally he receives little more than the actor playing a small part.

A conscientious stage manager is always the first man at rehearsals and the last to leave. He has charge of the manuscripts and the typewritten parts, and is responsible in the event of their loss—and they are invariably being lost. At rehearsals, among other things, he keeps the players from strolling out of the theater between their scenes—the propensity of actors for eluding the eye at rehearsals is wondrously developed—and he keeps the manuscript always open before him for the purpose of noting such changes of dialogue, and such stage business, as the director or author may make. Should the director inform a player that he sits, crosses, or otherwise disports himself at a certain line, it is the duty of the stage manager to note the direction at the proper place in the 'script. Frequently the changes are revolutionary, but the stage manager is supposed to note them all. He receives no credit for doing so, but he will undoubtedly be warmly censured if he does not. He rehearses the company at such times as the director is absent.

Frequently it is the stage manager who assigns the dressing rooms, thereby making himself unpopular with nearly all the members on the cast, no matter how he allots them. Not infrequently, also, he selects the understudies—those minor mem-

bers of the cast who are to understudy the major rôles—and invariably he is the man who rehearses them. This is done generally in the mornings. He takes the understudies one at a time and rehearses with each until he is satisfied that he knows the part thoroughly. Even after the understudy has learned the part there is the danger of his forgetting it, and he must be drilled at regular intervals. When one of the principals falls ill the understudy leaves his minor rôle to play the bigger part, and it is the stage manager who then plays the minor rôle. It may be that he is playing one or two parts already—he is invariably playing at least one—but he must take on the additional part as well, unless it happens that two of the characters are supposed to play a scene together.

When the play starts running it is the stage manager who runs it. For several weeks, when he is not playing his part on the stage, he stands in the wings with the 'script, ready to prompt any player who may falter. Even after the play is "set" and the players know their lines beyond the possibility of forgetting, the stage manager must still be found in the wings, seeing to it that nothing is amiss and keeping all back-stage conversations to a strict whisper.

Poor stage management brings about a poor performance and good stage management means a smooth performance—so smooth sometimes that the audience is quite likely to forget, and usually does forget, that some one must have been responsible.

A serious student of the development of the motion picture declares, as his matured opinion, that because of a "lack of serious criticism, public criticism, the whole art of the moving picture—and oftentimes of the poor actor—suffers eclipse, and its highest possibilities remain undeveloped.

Speaking of motion pictures, those whose business it is to receive and read, if possible, the manuscripts submitted to producing companies, have found that variety of scenario forms is far more frequent than is variety of ideas for motion picture plots. The head of the scenario department of one of the largest film corporations describes his experiences as follows: "The paper on which scenarios are written ranges from the coarsest wrapping paper to the finest note linen and it would take a Sherlock Holmes to decipher some of them. We

have had a large number in Russian and Polish, French, Italian, and Spanish, and last week we received a story in Turkish.

"We also receive many stories from prisoners in State institutions. I always write to them even when their 'scripts are quite hopeless because one cannot ignore the attempts of these men to gain a little cheer by sending their minds beyond stone walls into the land of adventure.

"The subjects treated by amateur screen authors touch on everything from socialism to sex. The younger and more unsophisticated the writer, the deeper and more vital is the subject attempted."

The Hispanic Society of America is about to publish a collection of Spanish masterpieces of poetry rendered into English by the older and newer English poets. In this "Hispanic Anthology," of which Mr. Thomas Walsh is the collector and editor, practically all the ancient authors will be well represented, while it will contain a larger culling from modern and living Spanish poets than has heretofore appeared in English. The "Modernista" poets, especially those of South America, will be particularly well represented.

The development of Jugo-Slavia as a new nation will result in the union under one head of literatures which are long since rich in poetry and prose of a high order.

"If I could see only one more theatrical performance and had to choose which actor I would see, I think I would choose Edwin Booth in 'King Richard III.'"—*David Belasco*.

QUERIES

Brother I. "In one issue of your column you said: 'When in doubt about a comma, do not use it. If the meaning is clear without it, it is unnecessary.'

"I will grant that this is satisfactory as a negative rule, but what about *positive* rules?"

Ans. The only satisfactory *positive* rules for the use of the comma, which we have been able to assemble, are seven in

number and are based on the assumption that a comma is used in a sentence to mark those pauses which would naturally occur if the words were spoken aloud. A comma therefore is used—

1. Between the members of a series of words or phrases which are not connected by conjunctions;

2. To mark off words or phrases of different address from the rest of the sentence;

3. After an exclamatory word or phrase at the beginning of a sentence, when no particular emphasis is to be put upon it in utterance;

4. Before quotations not more than one sentence long;

5. To mark off words which are parenthetical in nature;

6. To mark off non-restrictive relative clauses, *i. e.*, clauses which are descriptive or informative concerning some person or thing already defined;

7. Where a clause is so long or so complicated that a rest or a breathing space would be desirable at its conclusion.

THOMAS QUINN BEESLEY.

EDUCATIONAL NOTES

FREE SERVICE FOR PATRIOTIC TEACHERS

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SOME DEFINITIONS OF BOLSHEVISM

"No movement that aims to govern in behalf of a minority, ignoring both skilled workers, manual and mental, and the great mass of agriculturalists, can speak for social democracy, whether that movement be called Bolshevism or syndicalism."
—**CHARLES EDWARD RUSSELL**, *Chairman, Executive Committee, Social Democratic League of America*. (*N. Y. Times*, Sunday, Nov. 17, 1918.)

"Bolshevism is the full brother of kingly autocracy. It has the same sire and the same dam. It does not believe in liberty, or fraternity, or equality. It says it is the function of the few to give commands and of the many to obey or be hammered into subjection."—*N. Y. Globe*, Sept. 19, 1918.

"I think that many of the Bolsheviks themselves are, at the bottom of their souls, monarchists also; anyhow, the idea of socialism is absolutely discredited in Russia. Everybody longs for a peaceful life, and first of all for the restoration of property and human rights; 'Russia longs for peace, and for the rehabilitation of human rights.'"—**COUNT ILYA TOLSTOY**. (*N. Y. Times*, Nov. 14, 1918.)

"The American Federation of Labor has always sought to aid any movement, whether within or without its ranks, that made for the upbuilding of the workers or the advancement of humanity. But we could not aid men who would destroy the only real organized labor movement in America and who would wreck our nation itself. We believe in democracy among the people in an orderly republican form of government; and when justice is not meted out and equality does not rule under our Government we supersede that Government through the use of the ballot. That is the only way for orderly government to succeed and that is the way it must be done in all nations; you must follow it and not pattern after the Bolsheviks, who destroys freedom."—SAMUEL GOMPERS.

"Strictly, or etymologically speaking, 'Bolshevik' ought to mean nothing more than one of many, or of a majority, just as 'Monshevik' ought to mean nothing more than one of few, or of a minority. But the former word has ceased to be Russian, and has become one understood in most of the world's more important languages as meaning a man who wants to abandon the wisdom and experience of the ages, overturn all the established rules of economics and politics, and to substitute for all other forms of government the despotic rule of his own class."—*New York Times*.

"The moderate Socialists in Germany, those who believe in achieving socialism through the voluntary action of a free-working democracy, seem to have agreed to the syndicalist of I. W. W. principles of coercion of the Bolshevik Socialists. This, of course, means that the Bolshevik faction will entirely rule, for Bolshevism is militaristic, while the old socialism is non-militaristic. In a contest between two elements, one of which is armed and the other unarmed, the former always rules, even though greatly in a minority, until the majority meets it with its own weapons.

"Bolshevism is not only anti-democratic and autocratic, but is aggressive. Its adherents deem it their duty to compel the acceptance of their ideas. If the power that remains with Russia and Germany is hurled at the democratic world in a new enterprise of conquest the peace may not be of long dura-

tion. The Bolshevists of Russia and Germany have no sympathy with internationalism as preached by President Wilson. They don't believe in nations and hence care nothing for equality of national right."—*New York Globe*, Nov. 15, 1918.

ANNOUNCEMENT

The Sixteenth Annual Meeting of the Catholic Educational Association of the United States will be held at St. Louis Mo., under the auspices of His Grace, Most Reverend John J. Glennon, D.D. The sessions will be held on June 23 to June 26, 1919. The officers of the departments and sections are preparing their programs, and a successful meeting is anticipated. The Association was organized at St. Louis in 1904.

REVIEWS AND NOTICES

The Book of Lincoln, compiled by Mary Wright-Davis. Illustrated from photographs. New York: George H. Doran Co. Cloth, 399 pages. Price, \$2.50, net.

The compiler of this excellent book could scarcely have chosen a more appropriate foreword than the poem, "Leaders of Men," by Florence Earle Coates:

As mountains seem less glorious, viewed too nigh,
So often do the great whom we decry
Gigantic loom to our astonished gaze,
When they are dead.

For, shamed by largeness, littlenesses die;
And, partisan and narrow hates put by,
We shrine our heroes for the future days,
And to atone our ignorant delays
With fond and emulous devotion try
When they are dead.

No two men in American history, with the possible exception of President Wilson, have been more the subject of "partisan and narrow hates" than were Washington and Lincoln. It is a sickening experience to read the newspapers and the public utterances of their times; the chief comfort is that time has obliterated their calumniators and that Washington and Lincoln have risen so superbly over all. The present "Book of Lincoln" is a permanent record of this triumph and of the fundamental causes which made it possible. His genealogy and family tree, the chronology of his life, his state papers, and his private letters are successive steps in the building of his monument to himself by himself. They are given either in full or else in discriminating selection in this very useful book. They are followed by poems on Lincoln, grouped under various topic headings, and all of them tributes to him. Almost any poem of Lincoln that you would like to find quickly can be found here quickly, for there are three indexes at the back. There is also a serviceable bibliography. The only omission, and it is a peculiar and serious omission, is the leaving out of Lincoln's favorite poem "O, why should the spirit of mortal be proud." It is deeply significant that Lincoln should have been so attached to this particular piece of verse, and it is to be

hoped that the next edition of this book will include it. As it stands, this "Book of Lincoln" is worthy of its subject. It is obviously a labor of love, and the workmanship is highly commendable. There are several new things in the book, and, of course, the best of the old things. No lover of Lincoln can afford to be without it, and it is heartily recommended for the bookshelves of schoolrooms and the larger libraries of schools.

THOMAS QUINN BEESLEY.

Patriotic Selections, for Supplementary Reading, selected by Edwin Dubois Shurter. New York: Lloyd Adams Noble. Pp. 177. Single copies: paper, 50 cents; cloth, \$1.

The selections in this book were designed primarily for use as readings and declamations by the children in the schools, especially in the intermediate and grammar grades.

The collection is entirely modern, and most of the selections are from recent utterances by well-known men and women. There is an almost even balance between poetry and prose, which happily are kept separate, and in their separate divisions are arranged not altogether by haphazard. It is a useful little book, although its value would have been distinctly increased if there had been included at least one of the war utterances of either Cardinal Gibbons, Cardinal Mercier, or Archbishop Ireland. The compiler lost three worth-while opportunities for inspiring young America when he neglected that trio of great-souled men.

THOMAS QUINN BEESLEY.

The Education of Henry Adams, an Autobiography. Boston: Houghton Mifflin Company, 1918. Pp. + 519, large 8vo. Cloth. Price, \$5.00.

"This volume," we are told in the editor's preface, "was written in 1905 as a sequel to the same author's 'Mont-Saint Michel and Chartres,' was privately printed to the number of one hundred copies in 1906 and sent to the persons interested for their assent, correct, or suggestion." The author himself seems to have been profoundly dissatisfied with this work. After pointing out the purposes which called for the two volumes and the comparative purposelessness of the Mount-Saint Michel and Chartres without its sequel, the

editor tells us that the author, notwithstanding his realization of this, could not reconcile himself to the publication of "Education." "In the end, he preferred to leave the 'Education' unpublished, avowedly incomplete, trusting that it might quietly fade from memory. According to his theory of history as explained in Chapters xxxiii and xxxiv, the teacher was at best helpless and, in the immediate future, silence next to good temper was the mark of sense."

The interesting times through which Henry Adams passed will always make the book valuable to the student of history. His sojourn at the Court of St. James during the troubled years of the Civil War gave him an opportunity to observe at close range the attitude of English leaders towards the United States. His intimate association with the leading spirits of our own government during his long sojourn in Washington necessarily lends a keen interest to his comments. But after all is said that may be said in praise of the work, the candid reader will hardly rise from a perusal of the volume without feeling disappointed at the self-consciousness, approaching morbidity, which characterized the author in his attitude towards men and movements. He never loses himself in the cause or the movement or the men of his environment; he always seems to be conscious of Henry Adams as the pivot of the universe and the sole standard of value for all things in heaven and on earth. This attitude on the part of the author detracts in no small measure from the pleasure which one would otherwise experience in seeing important events through his eyes.

Ten Years Near the German Frontier, a Retrospect and a Warning, by Maurice Francis Egan. New York: George H. Doran Co., 1919. Pp. 364. Large 8vo. Cloth.

During the last few years a stream of publications has kept before our eyes at very close range the hideousness of the war, its unrighteous origin, the lust of power from which it was begotten, the devastations, the breakdown of international law, gassing and bombing, the rape and murder of women and

children, and the innumerable horrors which have brought home to all of us the real meaning of "Kultur," and of much that we called progress during the preceding decades. But while all this may be necessary and serve a very useful purpose it tends to beget surfeit, and it is with a sense of relief we turn to Dr. Egan's book with the assured anticipation that here at least we shall escape the filth and the horrors, for one never could associate the exquisite Dr. Egan with the *schrecklekite* of Prussianism. From the safe point of vantage of Denmark the doctor makes you feel that horror and injustice are in the background, but in the meanwhile he charms you with anecdote and with his inimitable humor. He takes you into the bosom of his family and lets you partake in the joy of the royal ballroom while you accompany his charming daughter. He takes you to dinners, to joyous festivities, and makes you acquainted with kings and princesses and with royal personages at such close range that you begin to wonder how you can ever again associate with ordinary folks. But under all the persiflage and polite society you are made aware of the march of events, and of the Prussian threat to civilization in general. As you pass from delightful chapter to delightful chapter you forget all about the purposes of the book. You are charmed with the personality of the author and with his surroundings until you almost forget to think; but after you have finished the perusal of the volume, if you pause to sum up what additions to your store of knowledge you have gleaned, you will find that the declared purpose of the book has been fulfilled. In the first paragraph of the preface the author declares:

"The purpose of this book is to show the reflections of Prussian policy and activity in a little country which was indispensable to Prussia in the founding of the German Empire and which, in spite of its heroic struggle in 1864, was forced to serve as the very foundation of that power; for if Prussia had not unrighteously seized Slesvig the Kiel Canal and the formation of the great German fleet would have been almost impossible. The rape of Slesvig, the acquisition of Heligoland—that despised 'trouser button' which kept up the

'indispensables' of the German navy—are facts that ought to illuminate, for those who would be wise, the past as a warning to the future. There is no doubt that the assimilation of Slesvig by Prussia led to the Franco-Prussian War, and liberated modern Germany from the difficulties that would have hampered her intention to become the dominant power in the world. The further acquisition of Denmark would have been only a question of time, had not the march of the despot through Belgium aroused the civilized world to the reality of the German imperial aggression—until then, unhappily, not taken seriously."

Incidentally, the reader is led into an understanding of the great importance to the United States of the Danish Islands in the West Indies, which, thanks to the shrewd diplomatic negotiations of our minister in Denmark, are now the possession of this country, a possession which is destined to guard us against any future menace of their becoming coaling stations and harbors for U-boat aggression when Germany comes back into her own. If the reader had enjoyed a laugh at the expense of the Danish minister on the occasion of Dr. Cook's reception there some years ago, he will learn from a perusal of this volume that he was wholly mistaken in his supposition that Dr. Egan was in any way responsible or that he was taken in by the wiles of the fraudulent discoverer. Of course, the minister could not forget the dignity of his position or the fact that Dr. Cook was an American citizen. Perhaps the most characteristic sketch in the book is that which deals with the visit to the Danish court of the distinguished American citizen, Booker T. Washington.

THOMAS EDWARD SHIELDS.

The Greek Genius and Its Influence, by Lane Cooper. New Haven: Yale University Press, 1917. Pp. 306.

This volume consists of select essays and extracts from various authorities on classical subjects, edited by the Professor of the English Language and Literature in Cornell University.

The purpose of the work is "to supply a part of the necessary

background for the study of Greek and Latin masterpieces in standard English translations, and to stimulate and rectify the comparison of ancient with modern literature." The author hopes, too, that his book "will be useful to classical students in the narrower sense," and that it will in some way promote the study of Greek in America.

This volume may be used for collateral reading in almost any course in Greek literature. The content of this work does full justice to the rather ambitious title which it bears. In general the sequence of the material is as follows: "We pass from the external environment of the Greeks to a characterization of the race and of Athens at the zenith of its power. Then come three intermediate selections (from Professor von Wilamowitz-Moellendorf, Professor Murray, and Professor Rand), representing the links between the ancient and the modern world. And finally, beginning with Dr. Osgood's remarks on Milton's use of classical mythology, we have a series of essays and extracts more directly concerned with modern times and the surviving element of antiquity. It will be found that virtually every writer here included has dwelt with some force upon the relation of Greece to the modern era or our own day."

It is indeed a great pleasure to the student of Greek to find such a complete grasp of the bigger things of Greek life and culture in one not primarily a classicist.

ROY J. DEFERRARI.

Juvenal and Persius, with an English Translation, by G. G. Ramsey, LL.D., Litt.D. New York: G. P. Putnam's Sons, 1918. Pp. 416. Limp cloth. Price, \$1.80 net.

This volume is another of the welcomed volumes of the Loeb Classical Library series. The aim of this series, as is generally known, is to produce "all that is best in Greek and Latin literature from the time of Homer to the fall of Constantinople," with the latest and best critical text on one page and the best obtainable English translation facing it on the opposite page. Furthermore, in the translations it is the purpose of the editors to give accurate renderings couched in the best English idiom.

Some eighty-odd volumes have already appeared in this series, and the editors are indeed to be congratulated on the general success of their work. The volume in hand is very worthy of its many excellent forerunners. The English translation is indeed accurate and idiomatic. A sufficient number of notes are also given, without which, of course, the most of Persius and much of Juvenal could not be read with real understanding by the average reader.

The introduction to this volume is rather longer than is usually found in this series, consisting of some eighty pages, but the reader on examining it, we feel sure, would not have it any less. In this introduction, we particularly commend the clear and accurate account of "The Saturnalia of Rome."

ROY J. DEFERRARI.

Caesar's Commentaries, by Francis W. Kelsey. Boston: Allyn and Bacon, 1918. Pp. xl+673+137.

Hossfeld's New Practical Method for Learning the Italian Language, by A. Rota. Philadelphia: Peter Reilly, 1918. Pp. xvi+416.

Readings in English Literature, by Roy Bennett Pace. Boston: Allyn and Bacon, 1917. Pp. x+512.

A Community Arithmetic, by Brenelle Hunt. New York: American Book Company, 1916. Pp. viii+277.

The Catholic Educational Review

MAY, 1919

LIONEL JOHNSON, POET AND CRITIC

The present trend in literature is indicative of the stress of war conditions. There has been an increased demand for books that minister to the spirit in a pain-racked world. The fact that the complete poems of Francis Thompson have appeared in a popular edition is significant of the spiritual needs of the time. His faith and mysticism have become acceptable to a generation seeking to transcend the anguish of the ordeal by fire and sword. Side by side with this influence there is a reaction from the hectic, febrile tradition in literature to the staid and sober standards of the eighteenth century. The haven of refuge which that era seems to offer is being sought as a center of calm amid the prevalent unrest. The masculine vigor of its writers, their steady good sense, their objectivity of treatment, their graphic powers of narrative, their practical philosophy of life, recommend them to consideration as a relief from existing evils. This disposition to accept the eighteenth-century writers as models of excellence was anticipated a few decades ago by Lionel Johnson, whose work in prose and poetry bears the impress of their influence. His vogue is by no means as great as that of Francis Thompson perhaps, because his poetic quality is not so poignant and passionate. Yet, though his legend is more obscure, his services as a corrective will be found to be not less important than those of his distinguished contemporary.

Lionel Johnson was born of English parents at Broadstairs, Kent, in 1867. There were, however, Irish and Welsh cross-currents in his blood, which resulted in a blend of Celtic passion with English gravity and phlegm. At Winchester College, and later at Oxford, he steeped himself in the study of the Latin classics and of the Augustan writers in English literature: "The century of the wits, the satirists, the essayists; of stately common sense, of schol-

arly grace, of leisurely perfection! Let me add, and ignore all ridicule, a century of admirable poets, and of novelists unsurpassed.

Experience, verified facts, the ascertained contents of life, the clear principles and powers of human nature, these were the plain arguments and matters for the consideration of reasonable men." Such was his glowing eulogy of that courtly age and its writers. His poem, "Oxford Nights," commemorates many a vigil, his student lamp shining forth late in the night hours in loving intimacy with its worthies—Steele and Addison, Fielding, Defoe, Pope, Gray, Goldsmith, Swift, etc. He took as his exemplar his illustrious namesake, Doctor Johnson, and cultivated his rugged sanity of judgment, his sense of precedent and tradition, his grave ethical quality. At Oxford, too, he became fascinated with the ideal of culture advocated by Matthew Arnold and by Walter Pater, whose humanism was touched with a strain of romanticism. The cult of idealism which they fostered in him accorded well with his Celtic tendencies, and was an important factor in determining his life-work. In 1891, dissatisfied with the Anglican communion because he failed to discover in it the true claim to religious jurisdiction, he became a convert to the Catholic Church. Thenceforth his pen was placed at the service of Catholic ideals in letters until his untimely death in London, October, 1902.

His life in London after his conversion was spent in journalistic work. How fruitful these ten years of literary activity were may be judged from the number of his contributions to various periodicals. His poems have been gathered and published in one volume, but many of his critical articles are not included in the collection of his essays named "Post Liminium." A third volume, entitled "The Art of Thomas Hardy," completes his published work. Throughout all his writings, whether in prose or verse, Johnson aimed to be the exponent of "Catholic puritanism," as he termed it. His attitude was, no doubt, largely determined by the lawlessness and depravity which had infected the literature of his day. The esthetic movement, which engaged the pens of a brilliant group of writers—Wilde, Symonds, Dowson, Davidson, Beardsley—repelled him because of its degeneracy. His saving sense of fact was shocked by its extravagances as he knew them—"a treasured melancholy of the German moonlight sort, a rapt enthusiasm in the Byronic style, a romantic eccentricity after the French fashion of 1830, a 'frank, fierce' sensuousness à la jeunesse

Swinburnienne." His revulsion from its excesses is expressed in the mordant satiric sketch, "The Cultured Faun," written in 1891 and reprinted in *The Catholic World*, September, 1911. Now that "L'Après-Midi d'un Faune" is still with us, it is enjoyable to read the airy banter—piquant and sparkling as that of Gilbert and Sullivan's opera—with which he treats the affected pose of a votary of "art for art's sake." His dissection of the esthete who "alone knows Beauty, and Art, and Sorrow, and Sin" is as incisive as Addison's anatomy of a beau's head, or of a coquette's heart:

Externally our hero should cultivate a reassuring sobriety of habit, with just a touch of the dandy. Externally, then, a precise appearance; internally, a catholic sympathy with all that exists, and, "therefore" suffers, for art's sake. For art at present is not a question of the senses so much as of the nerves. . . . To play the part properly a flavor of cynicism is recommended; a scientific profession of materialist dogmas, coupled with gloomy chatter about "The Will to Live." . . . And since we are scholars, and none of your penny-a-line Bohemians, we throw in occasional doses of Hellenism; by which we mean the Ideal of the Cultured Faun. That is to say, a flowery Paganism, such as no pagan ever had; a mixture of "beautiful woodland natures," and "the perfect comeliness of the Parthenon frieze" together with the elegant languors and favorite vices of (let us parade our "decadent" learning) the Stratonis Epigrammata.

Not less unsparing is his criticism of one of the most brilliant writers of the movement, Arthur Symonds:

A singular power of technique, and a certain imaginativeness of conception, mostly wasted upon insincere obscenities. . . . He is a slave to impressionism, whether the impression be precious or no. A London fog, the blurred, tawny lamplights, the red omnibus, the dreary rain, the depressing mud, the glaring gin shop, the slatternly, shivering women: three dexterous stanzas, telling you that and nothing more. And in nearly every poem, one line or phrase of absolutely pure and fine imagination. If he would wash and be clean, he might be of the elect.

Lionel Johnson's craftsmanship was far removed from this garish impressionism. When one turns to his gallery of literary portraits in prose one is struck by the singular elevation of tone, and the essential brain-work which informed his estimates. The themes of his criticism are chiefly the great figures of the world who have dealt with the enduring realities, the eternal issues of life and conduct: Lucretius, Dante, Virgil, Thomas à Kempis, Lucian,

Pascal, Leonardo da Vinci, Renan, Blake, Vaughan the Silurist, Savonarola and others. These he interprets with a fullness of knowledge and a corresponding breadth of vision. By a series of particularizing details, an accumulation of minute touches, brilliant analogies, rare illustrations drawn from the stores of a wide scholarship, the *animi figura* of his subject is definitely limned. His crisp characterization and well-knit diction make these sketches delightful reading. Throughout, the Catholic temper of mind is operant in the sympathy which judges out of a large tolerance. The Catholic point of view, also, is consistently enforced to confute the doctrines of a false philosophy. This is notably evidenced in his book, "The Art of Thomas Hardy," in which, despite his admiration for the genius of the novels, he traverses their perverse ethical tendencies.

The principles which are implicit in Lionel Johnson's prose are explicit in his poems. In their revealing medium we divine the mainsprings of his personality. While a strict reserve like the eighteenth-century convention checks the utterance of personal feeling, their grave cadence, their brooding note, and stress of spiritual combat reflect the nature of his temperament. The meditative character of his Muse, her high seriousness and abstraction from the giddy passions of contemporary singers, are shadowed forth in a stanza of the poem "Magic":

They wrong with ignorance a royal choice,
Who cavil at my loneliness and labour;
For them, the luring wonder of a voice,
The viol's cry for them, the harp and tabour:
For me divine austerity
And voices of philosophy.

There is, indeed, a lack of the poetic abandon which would give his verse the true lyrical quality. At times, however, he succeeds in beating his music out, and writes such exquisite things as "To Morfydd," "The Dark Angel," "Te Martyrum Candidatus," "By the Statue of King Charles," "The Precept of Silence," and the wander-picture "In England." To some "The Last Music" will remain at once his most musical and most characteristic effort. In that poignant dirge, so sweet and low that it but makes of silence a melody, he hymns, under the guise of his "lady of the spheres," the figure of defeated idealism:

Discrowned am I, and of her looks forlorn;
Alone vain memories immortalize
The way of her soft eyes,
Her musical voice low-borne.

The chivalry of spirit which inspired his devotion to hapless causes and forgotten ideals is vibrant in that lament. Hence the wistfulness of his many beautiful verses on Ireland and the Irish cause, language and religion. His religious poems—some of them in the tongue and measure of mediaeval Latin hymnody—reveal the same moral idealism as the quickening principle of his life and art. In them we behold set up the shining mark of everlasting light.

“Above the howling senses’ ebb and flow”

which, in an age of literary decadence, remained the goal of his endeavors. There are glee songs, Christmas Carols, Passion poems, Easter Anthems, hymns of invocation, of spiritual exaltation. There are also *suspiria de profundis*, “poems which are the very dirges of earth: in Crashaw’s phrase, they are a pathological descant upon the plain song of *Stabat Mater Dolorosa*; they hold the austere and solemnizing sorrow of the world.”

F. MOYNIHAN.

VOCATIONAL PREPARATION OF YOUTH IN CATHOLIC SCHOOLS*

The most difficult part of the lesson is to teach the child to realize the necessity of patient and painstaking preparation. Impatient of anything that appears as useless delay and waste of time, the youth would rather make haste and finish his school work in the shortest possible time. Catholic and non-Catholic educators attempt to lengthen the child's school life by establishing high schools and encouraging attendance at these. Only a small per cent of the pupils who have finished the grades avail themselves of the opportunity thus afforded, though these schools are maintained at the cost of considerable sacrifice on the part of Catholics, for their equipment incurs greater expense than that of the grade school. The growth in the number of Catholic high schools during the last decade proves the imperative need of establishing means for a lengthened school term for our boys and girls. Every teacher should aim to increase the number of pupils in these schools for thereby he assists in the work of preparing children for their life-work.

The comparatively small high school attendance at the present time may be due to various causes; the usual reason is that the pupil does not see the relation of his work at school to that which he intends to take up later, and is inclined to regard the time spent in the high school as just so much time lost. The state high schools, in order to attract and retain their pupils, have altered their curriculum so as to adapt the course to local conditions; the usual aim now is to fit the pupil for a career, rather than prepare him for college, since those who have the opportunity or inclination for further study are very few in comparison to the number whose school days are over on their graduation from high school. Here again we can learn from the state schools; both from their success and their failure. The too great eagerness with which some of them

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tried to meet the desires and needs of the different classes of pupils led to the introduction of a multiplicity of subjects and electives, even in the first years of the high school course. Where no provision was made for proper guidance, the pupil being left to choose whatever courses appealed to him, it was inevitable that he should choose impractical combinations. These pupils, on entering their field of labor, found that they had obtained little or no profit from their high school course; their experience made known to others persuaded many children not to invest their time in secondary education.

On the other hand, too great rigidity in adhering to a traditional course, without any regard for the practical needs of the pupil, likewise serves to lessen the attendance at some schools. Unless the child while still in the grades has been directed to see the necessity of more than immediate preparation for a career, the few years spent in the high school seem too long and so unrelated to his future work that he is unwilling to undertake it. The teacher must convince the pupils and their parents by concrete examples that a well organized high school course is more beneficial than one that offers many attractions, but cannot claim results like those obtained in some of our schools. Reverend M. J. Dorney, discussing the paper "Catholic Education Above Grammar Grades," indicated the various occupations followed by the former pupils of his high school and then adds: "If there is one thing that makes me proud of our high school it is this, that every single boy that has graduated from my school occupies a position so far superior to that his father held that there is no comparison; and that, to me, is the justification of that education, developing them, making them better socially. Every single boy that has graduated from my high school in sixteen years has achieved success in the vocation in life to which he was attracted."¹⁸¹

The state schools, acting on the principle that the high schools are to prepare pupils for work rather than to be the feeders of colleges and universities, provide for instruction in vocational branches. The methods employed and the extent in which this is done, vary greatly in different sections, but the

¹⁸¹ Dorney, M. J. [Discussions], "Catholic Education Above Grammar Grades," *C. E. A. Proc.*, 1911, p. 181.

effect on our system is decided and inevitable. The subjects offered attract the child by their very novelty, and where immediate application demonstrates their utility, encouragement to attend these classes is unnecessary. The Catholic schools, limited in regard to financial resources, cannot provide similar courses, at least not on the same scale; but provision must be made for our pupils so that they may not suffer any disadvantage while they enjoy the benefits of a Catholic education.

The overemphasis of utilitarian aims is by no means praiseworthy and is rather likely to defeat its own end in the course of a few decades, besides lowering the standard of the school and hindering complete development of the pupil. However, we may not ignore the causes and effects of this widespread movement and while counteracting its evil influence, we may use it as a source of information to the benefit of our own schools. "Patient, cheerful, methodic work through worthy motives—if the child have these qualifications, we will have done well by him and may rest easy as to his fitness for his life-work."¹⁰² Since the early dawn of Christianity this has been the aim of Catholic education; still we must use direct, or particular means, in order to avoid vocational failures whenever possible; the number of misfits in life may be at least considerably reduced by systematic and united efforts, though no system, however much improved and perfected it may be, is able to prevent all failures.

The direct preparation for the child's vocation begins in calling his attention to the need of making a choice and directing his efforts toward adequate preparation for his career. The value of cultivating habits of "patient, cheerful, methodic work" should be pointed out by the teacher. The child should learn what relation exists between work done at school and in later life. There is a vocational, as well as a moral and historical, value in the biographies of men and women who have conquered the obstacles in their way to success. The worthy motives that actuated these heroic souls and won for them the esteem and gratitude of their fellowmen will prove powerful incentives for imitation. The teacher can form the basis

¹⁰² Brother Luke Joseph, F.S.C., "Our Children and Their Life Work," *C. E. A. Proc.*, 1911, p. 301.

for further preparation by means of biographical sketches and familiar incidents. Before leaving the elementary school the child should be convinced that careful preparation is necessary for any but the lowest forms of unskilled labor and that he will receive valuable aid for his future work by the course offered in the secondary schools.

With comparatively few exceptions our pupils take their respective places in the field of labor after they have finished their high school course, and more frequently before they have completed it. Our first efforts, therefore, must be to increase the number of graduates and to give them the best preparation for their career. The pupils should be encouraged to keep in view a definite purpose during the years spent in the high school, and to make their studies a means to that end. The teacher, being in daily and intimate contact with the pupil, has the earliest opportunity to learn his aptitudes and preferences in regard to work. In some instances our Catholic children have the benefit of a home in which they can exercise their ingenuity at various kinds of manual work, and here both parent and child are quick to detect any marked ability for a certain line of work. The encouragement that comes from this knowledge is sufficient incentive to direct the child's interest toward this work and prompts him to select it as his pursuit, for he realizes that his aptitude will help him to succeed, and success brings with it contentment and pleasure. But even here guidance and advice from experienced persons are necessary for the child during his course of preparation; no child can be expected to be able by a process of reasoning to conclude that the cultivation of a special aptitude must have as a foundation a thorough knowledge of general studies. The teacher, whose study and experience enable him to prove that this is not merely a theory but a demand in the industrial and professional world, must supply for the want of foresight and reasoning in the child, and sometimes in his parents. The teacher can, with some preparation, also be the safest guide to direct the course which the child should pursue in order to obtain the desired training for his life-work.

The great majority of our children at the present time are not in home surroundings that would aid them in discovering

their ability or in fitting them for a career by any kind of apprenticeship. Therefore this work rests upon the school, and the teacher must do what lies in his power to direct the pupils. Since the various branches in high school are taught by different teachers, it is possible that no one may consider the vocational guidance of the pupils as his work or duty, and therefore it is of great importance to provide for it systematically and to continue this work which has been begun in the grades. A knowledge of child-psychology and child-character is essential on the part of every teacher, and this knowledge should be used to promote the child's welfare, not only while he is under the teacher's immediate direction, but also to influence his career for the future. Every lesson taught should deepen the child's conviction that what a man accomplishes in the course of his life depends more upon what he is than upon what he does. The manner in which a man performs his work, not the occupation in itself, is of greatest importance.¹⁰³ The artisan of the Middle Ages who fashioned the most inconspicuous detail of some great cathedral knew well that no human eye would behold his work after it had been located in its destined place. Still he worked skillfully and patiently, rejoicing in the reward offered by the consciousness of labor well performed. Every teacher has countless opportunities to show his pupils that inconsistency is most often the cause of failure, while consistency and perseverance lead to success.

Frequent talks on the value of the respective subjects, their relation to other subjects, and their bearing on the various pursuits, should be given by teachers and occasionally by some prominent professional or business man to pupils and their parents. When parents are convinced of the advantages that result from a prolonged term of study, they wield a powerful influence, both directly by their admonition, and indirectly by their sympathetic attitude toward school and teachers. The need of giving this information to parents and pupils is greater now than it ever has been. The educated man can readily discern the weak points of a system that aims to obtain only remunerative results in the commercial world. Not so the

¹⁰³ Chrysostom, Brother, *The Pedagogical Value of Faith*, etc., Philadelphia, 1915, p. 79.

average laboring man, and still less his son, whose natural impatience to escape the discipline of the school, makes him more eager to imitate those who devote the shortest possible time to preparation for their work. Then too, the current literature and the attitude of many educational leaders have been instrumental in creating a tendency to undervalue the need of careful and prolonged training based on broad general culture. To correct the erroneous views which keep many from preparing themselves thoroughly for their calling and so to diminish their future usefulness and happiness, it is necessary to instruct our youth and demonstrate the utility of the courses that are offered. The paper entitled "The Classics—A Preparation for a Professional and Business Career"¹⁴⁴ contains the kind of information that should be made available for all the pupils of Catholic schools and also for their parents. Too often the pupil's impatient question "Of what use is this to me?" is left unanswered, or is answered curtly without convincing him; as a result he frames his own answer, dictated by his likes and dislikes, and he is not inclined to lengthen his course of study. Very few boys realize how much is to be gained by attendance at school until experience has taught them the value of such training, but this experience is a very wasteful teacher and is apt to bring home the lesson after it is too late to repair the loss.

The defects in the present state school system are not sufficiently evident to be noticed by the pupil and the average parent, who are satisfied with the immediate result; it may take a decade or two before they learn by observation and experience what the educated and thinking men foresaw would follow as the logical consequence. The note of warning uttered by these should be transmitted to the children who are looking forward to the time when they shall be ready to enter upon their respective occupations. Under present conditions the sound philosophy of our leading Catholic educators is rarely made known to the pupils or their parents to whom the apparent advantages of a short period of preparation seem most desirable. For various reasons many of our children have

¹⁴⁴ Burrows, A. J., "The Classics—A Preparation for a Career," *C. E. A. Proc.*, 1909, p. 208.

been deprived of the benefit that secondary education in our schools would have procured for them; the present tendency to avail themselves of the opportunities afforded by an industrial or technical training will prove an additional cause to patronize the elaborately-equipped state schools rather than the Catholic schools. Until adequate provision has been made in our system for vocational training each teacher must exert his influence to induce our children to continue their educational work. He must try to make our schools so attractive and efficient that there will be no desire on the part of the pupils to attend any other school. It is often possible to arrange the course in a secondary school so as to offer some electives with a view to the best interests of the children. This plan is more easily carried out where, on account of local conditions, most of the students in attendance intend to follow the same career.

What the Vocational Guidance Bureau attempts to do for the state schools can be accomplished more efficiently in our educational system if the clergy and the teachers recognize the utility of such a movement and lend their united efforts to support it. Mutual cooperation between school and home, and an organized system are necessary to make the guidance of pupils a success. While every teacher may, and should, aid in preparing pupils for their life-work, there should be in every secondary school some one who more particularly devotes his time and energy to the vocational guidance of the pupils. This is necessary to avoid, on the one hand, duplication of effort, and on the other, partial or complete neglect.

Among the efficient and accessible means at the disposal of one who is to guide the young, may be mentioned suitable literature. There is a wealth of material in biographies that could well be used in connection with vocational guidance. Children take delight in reading books whose form and content are adapted to the age and temperament of the reader. The lives of heroes and saints might well form the basis of a course that gradually leads to more specific instruction on vocational subjects. Literature that gives information on the various occupations, the requirements, the advantages it offers, and the disagreeable features or harmful effects it may have, is easily

obtained for any school without great expense, and should be productive of much good. The greatest benefit derived from it is not the practical knowledge that it may give, nor even the help it may offer to the child in choosing a desirable, and avoiding an undesirable occupation. Important as this may be, the information gained in regard to the value of thorough preparation and the need of a broad general knowledge of subjects, which to the child seemed unrelated to the work, is of greater importance at his age.

In connection with collateral reading the teacher may learn the child's aptitude, his desires and hopes for the future, from his work in composition; and he may use this knowledge to direct the pupil's efforts in regard to the method by which he determines to reach the coveted end. After learning what are the inclinations of the pupils the advisor should tactfully use this information for the purpose of instructing them on the relative value of occupations. He must raise to a higher level the standard of those whose attention is fixed upon an occupation that has no enduring interest and is of no genuine importance. He must aim to substitute a higher ideal and to convince the children that among the numerous occupations open to them, only those that are marked by essential importance and that contribute to the welfare of their fellow-men will be found to be satisfactory and to lead to true happiness.¹⁶⁵

Sometimes a child may resolve to enter a career for which he is ill fitted by natural endowments. Here again the vocation counsellor can judge with relative certainty as to the absence of requisite qualities, and with comparative safety direct the hopes and ambitions of such pupils toward occupations better suited to their capabilities. This must needs be done with great care and tact so as not to discourage the child. Much of the misery that exists at the present time is due to industrial "misfits," which could have been avoided by the advice of teachers and parents. On the other hand we must remember that no one can safely choose an occupation for the child, and that lack of ability is often more than compensated for by strong determination and great love for an occupation. Experience abundantly shows that where teachers and parents

¹⁶⁵ Henderson, C. H., *"What Is It to Be Educated?"* Boston, 1914, p. 383.

have at times disapproved of a career because of the apparently unsurmountable difficulties, the child, in fact, succeeded even better than his more talented rival, his lack of capability being more than counterbalanced by determined perseverance. This should be a warning to us not to insist on persuading from their course such children as show unwavering determination to follow a certain vocation. The best service we can render such children is to cultivate their taste, raise their standard to a higher level and infuse lofty motives for choosing a vocation.

The relative value of occupations might well be made the subject of a formal debate by the class. This would impress the advantages and disadvantages more deeply than merely reading about them, for the interest that a debate arouses among the students does not usually subside very quickly and may be utilized by the counsellor toward further efforts. An occasional lecture by the pastor or a citizen on vocation in general, or on a specific calling, would prove valuable. General vocational intelligence is also gained by means of excursions to industrial plants, to manual training and vocational schools. Since all but the lowest forms of unskilled labor presuppose the completion of at least a high school course or its equivalent, it can not be too strongly emphasized that all pupils be encouraged to avail themselves of this opportunity. It may be desirable that every child finish the college course before he enters upon his life-work, but this is impossible at present; and unless the courses in our school system be considerably altered, it is highly improbable for the time to come. The fuller years and broader experience would insure the choice of a permanent vocation, for "the discovery of capacity and aptitude will be a constant process as long as growth continues."¹⁰⁶

The state schools in their eagerness to attract the pupils and to provide the industrial training that appeals to the child, completely ignore the danger lurking in early specialization. John Dewey warns against the evil that must result from this condition and says: "If even adults have to be on the lookout to see that their calling does not shut down on them and fos-

¹⁰⁶ Dewey, John, *Democracy and Education*, p. 363.

utilize them, educators must certainly be careful that the vocational preparation of youth is such as to engage them in a continuous reorganization of aims and methods."¹⁶⁷

When the child has chosen a professional career, the direct preparation does not begin until he has received a general education which is sufficiently broad to serve as a safe foundation for the narrower specialized training. But only a small per cent of pupils choose professional callings, and the great majority must also be provided for by the schools. In the state schools this is being done by establishing various classes of schools which offer industrial training. Catholic educators are considering just what should and can be done in our schools in regard to vocational training. As a rule the splendid work done by our Catholic Colleges and Academies in vocational education is not appreciated as it deserves, perhaps because it is not called by any such high-sounding name. These schools have taught with a view to prepare teachers of music and art; they had commercial and normal departments; they trained the girl to be a successful home-maker, and both youth and maiden received the preparation necessary for the religious vocation. It is doubtful whether these schools were fully aware of the fact that they were doing for many decades, some for centuries, what the state now deems to be so necessary for the pupils. It is still more doubtful whether they realize further possibilities that lie within their power. So, for instance, many of these institutions do their own printing, but rarely make use of it as a means of teaching any but the members of the community the technicalities of the trade. Similarly other occupations, carpentry, plumbing, bookbinding, agriculture, horticulture, and a number of arts and trades, differing with the locality in which the school is situated, and the means at its disposal, might be utilized in vocational education.

Day schools are not generally thus equipped; still our secondary schools might find little difficulty in making arrangements with local industrial establishments. These are interested in the problem, and some of the stronger among them have organized definite schools to instruct and train their own

¹⁶⁷ Dewey, John, *Democracy and Education*, p. 363.

apprentices.¹⁶⁸ All employers are convinced of the need of better preparation for their future employees, but comparatively few can afford to give them this training under present conditions. If the pastors and superintendents of our Catholic schools would endeavor to obtain the cooperation of employers in each locality, their combined efforts would do much toward the satisfactory solution of the problem in that particular region. Incidentally it would help to restore a healthy condition between capital and labor which has been practically lost in modern times. In some localities part-time or continuation schools would be most acceptable to the employer, and most profitable to the children. Pupils could see more clearly the need of mental power in connection with technical skill and therefore would be willing to apply themselves diligently to their tasks at school.

The work of teachers and superintendents would necessarily be increased by vocational guidance, and arrangements with employers, since the capacities and inclinations of the children must be continually guided and guarded so as to avoid what John Dewey calls "fossilizing."¹⁶⁹ But our Catholic teachers are willing to make sacrifices, and will gladly bear the added burdens if by doing so they can aid the children whom they consider their God-given charges. Besides, the marked effect produced on the impressionable character of children by the exercise of their faculties in useful work, and by the realization of responsibility, is in itself sufficient recompense to the teacher for additional labor.

To these, and similar means to obtain vocational training for our pupils, the objection is sometimes offered that the school work must necessarily be of inferior quality when the pupil's time is divided between study and actual work. Experience has shown that the contrary results obtain. Both in the history of the past, and in the lives of our contemporaries we find ample evidence that "to get the poorest results possible in the three R's

¹⁶⁸ Harvey, L. D., "The Need of Industrial Education in the Public School System," *N. E. A. Proc.*, 1909, p. 58.

¹⁶⁹ Dewey, John, *Democracy and Education*, p. 363.

it is only necessary to limit the teaching to the three R's."¹⁷⁰ Pestalozzi says, "I am more than ever convinced that as soon as we have educational establishments combined with work-shops, and conducted on a truly psychological basis, a generation will necessarily be formed which will show us by experience that our present studies do not require one tenth of the time or trouble that we now give to them."¹⁷¹ Pestalozzi's theory is verified by the history of Monastic schools in which manual labor formed an important part of the course; and modern educational literature fairly teems with examples which prove that pupils who spend some time in the acquisition of manual skill, far from doing less or inferior work than their fellow-pupils not so engaged, are, as a rule, the most successful students. Since the revelation of the child's especial power can be made only by the operative processes it is of utmost importance to furnish an environment which will give him adequate opportunity to exercise his faculties.¹⁷²

Conclusion

If home, school, and Church unite their efforts, and present to the child the highest ideal as the motive for his life-work; and by systematic training of hand, head, and heart, help him to realize this ideal, the work of development and guidance of vocation shall have been achieved. The consequent effect will be far beyond what at the present time is apparent. The concluding words in "The People's School" appear to be a fitting close to this chapter. "The problem of vocational training is also more profound than preparing men and women to work. It is to educate the public mind, to employ a working ideal that will gradually transform industrial practice, until labor, no longer cramping and brutalizing, is a beautiful realization of the noblest human possibilities; until the old words of the Benedictine Rule take on their fullest meaning, and to work is verily to pray."¹⁷³

¹⁷⁰ Gregory, B. C., *Better Schools*, p. 129.

¹⁷¹ Graves, Frank P., *Great Educators of Three Centuries*, New York, 1912, p. 130.

¹⁷² Gregory, B. C., *Better Schools*, p. 258. Also, Henderson, C. H., *What Is It to Be Educated?* p. 181.

¹⁷³ Weeks, Ruth M., *The People's School*, p. 193.

FIRST STEPS IN TRAINING BOY CHOIRS

The boy choir problem is one that is interesting many Catholic choirmasters and pastors of churches just at the present time. Although ages old, this institution is comparatively new in the Catholic Church of America. Earnest efforts are being made to comply with the "Motu Proprio" of Pius X of blessed memory, and the establishment of boy choirs seems to be the first step in that direction. The boy choir had its beginnings in the "scholae cantorum" of the early Church, and is above all things a Catholic institution. It is to be regretted that we have been so remiss in this country in preserving this institution of the early Church, for now we have very few choirmasters who have any knowledge of the boy voice or its treatment. Of all the delicate instruments, the boy voice is the most delicate and requires the most careful training so that it is not ruined for all time. A choirmaster who attempts to deal with the boy voice without the necessary knowledge and training is doing an irreparable wrong. In all our leading conservatories and colleges of music there are courses given in boy-choir training, and, moreover, there are many good books written on the subject by authorities on boy-choir work, so that there is no excuse for anyone to take up this work without the necessary knowledge. The failure of most of our boy choirs to make good can be traced to the fact that the choirmaster knows nothing of the boy voice or of the boy nature. Lacking this knowledge spells failure.

The Catholic choirmaster does not depend entirely upon the good-will of the boys to secure regular attendance at rehearsals and services. He has them always at his beck and call in the parochial school. As music in every school should have its period of instruction as well as the other branches of education, the choirmaster can take advantage of this half-hour or hour period each day to give the necessary instruction to the boys whom he has selected for the regular boy-choir work. In the first place, he should select only such boys as are bright and intelligent, strong and healthy, who can sing the notes of the scale softly from F above middle C to the following F in true tones, and who will be

able to master the difficulties of Latin pronunciation. In making this selection, at the organization of the choir, it is not advisable to take boys over twelve years of age, for their period of usefulness after that age is very short. They may be taken as young as eight years. The first work that these boys should take up is staff notation, so that soon they may become sight-readers. A small portion of the time allotted to singing should be utilized in a drill on the Latin of the Church. Until the boys can read notes, and until they have some acquaintance with the Latin words, especially of the "Common" of the Mass, no other work should be attempted with them. One difficulty at a time should be overcome. If a boy's voice is true and shows that there is any music in it, he should be accepted as a member of the choir, for such a voice will improve with training. Monotones and boys with very unmusical voices should not be accepted, as they will be more of a detriment than a help to the choir.

With newly organized boy choirs, there are two overshadowing faults that stand out prominently and which the choirmaster must endeavor to correct at the very outset, namely, rough quality of tone and a contracted throat. In order to correct the first fault, the following suggestions have by experience proven to be of great value. Ask the boys to stand naturally and easily placing their weight equally on their two feet. Instruct them to breathe deeply, without in the least raising the shoulders. The raising of the shoulders in breathing is a most serious fault, for it is proof positive that the breathing is faulty. Nothing should be said to the boys about abdominal or costal breathing. Technical terms should never be used with the boys. Very deep breaths should be taken slowly and gently, and should be expelled just as slowly and gently. Then the second problem—namely, throat contraction—can be attacked. Direct them to relax all the muscles of the neck, open the mouth freely, and imagine a yawning position of the throat, singing at the same time the word "who" on alternating notes of a high register, say, about the second D or E above middle C. After a few attempts the boys will be singing much freer than they ever did before. The word "who" compels them to use their head tones, the aspirate serving to give the voice a natural start, and the vowel "oo" placing the tone forward in the mouth.

When they have grasped the idea of ease in singing, then the

question of tone-color can be considered. Proper tone-color is acquired only by the proper resonance. Give them some little instruction on humming and how to hum musically. Instruct them to take the vowel "oo" and imagine that it is preceded by the letter "m" or "n." Ask them to place their lips or tongue in the position to pronounce "m" or "n," humming that sound on a moderately high key, and then, without breaking the tone, sing the vowel "oo" on the same breath. This exercise should be practiced with "m" and "n" alternately. By this method the voice is placed in its proper resonating chamber. In all these exercises, insist on soft singing. There is nothing that will undo the work of a choirmaster so quickly as loud, forced singing. When the rough quality of voice has been overcome and the boys vocalize with a free and relaxed throat, placing the voice in the proper resonating chamber, then one can begin to think of doing more elaborate work with them. Until this preliminary work is well done, and the foundation laid, a choirmaster will look in vain for any results in his future work with the choir.

At the outset we must recognize that the boy voice has two registers, the thick and the thin, often called the chest and the head register. After the work so far outlined, the one great object of the choirmaster is to get the boys to sing on their thin register, and, for the time being, the thin register alone. The idea is to wean them away from the ordinary method in which they have been using their voice, namely, on the thick register. One of the best means to accomplish this is to make them sing the word "who" softly, on descending scales only, starting at the second E above middle C, and working upward for each succeeding scale. In singing these descending scales, they should be sung so softly that it will be impossible for the boys to take their thick register at the "break." As soon as the choirmaster hears that a boy has broken into his thick register, he should stop the singing immediately and start the descending scale over again, but more softly, urging the boys to be careful when they reach the notes that they can readily take with their thick register. During all this time he should watch their breathing closely. Deep breathing above all things should be insisted upon, so that the notes of the descending scale, however slow they may be sung, are taken on one breath. This practice requires an amount of patience on the part

of the choirmaster as well as on the part of the boys. Descending scales should be practiced on all the notes from the E indicated to the G above it. Later on, A and perhaps B may be taken. By careful practice along these lines, the boys will become accustomed to the use of their head voice or thin register, and they will begin to realize the beauty and sweetness of the tones thus produced. Moreover, these tones on their thin register, while very weak at first, will be strengthened by this constant practice, so that when they are ready to take up the regular choir work, the head tones will be almost fully developed. The subject of thick and thin register should never be mentioned or explained to boys. Suffice to tell them that one is correct and the other is incorrect singing. Never practice ascending scales, at least at the beginning, for the boys, commencing to sing on tones that they can easily produce with their thick register, will use that register and try to force it up. Starting on high tones compels them to use their thin register, as they cannot produce the tone in any other way. The development of the head voice and the entire exclusion of coarse chest tones is the principle upon which the most celebrated choirs of the world are trained.

The first steps, then, in the training of choir boys to fit them to begin the regular church work are the following:

1. Instruction in notation and church Latin.
2. Deep breathing exercises without raising shoulders, inhaling and exhaling very slowly.
3. Relaxing the muscles of the neck and singing with the throat in a yawning position, alternating notes of a high register, on the word "who."
4. Obtaining proper resonance by humming "m" and "n," alternating these letters on a moderately high key, then singing the vowel "oo" on the same breath and without breaking the tone.
5. Singing softly at all times.
6. Drilling the choir-boys on descending scales, starting with second E above middle C, taking great care, that they do not take their thick register at the "break."

A choirmaster who follows these six rules diligently will soon see a wonderful change in the tone quality of the boys' voices under his charge, and his work, ever after, instead of being a drudgery, will become a real pleasure. The most trying part of boy-choir

training is the organization, but when once that is accomplished, the results will amply repay any choirmaster for the time and labor expended in the preliminary work. The results of this preliminary work will be, a set of choir boys who are able to read notes at sight, who have the proper pronunciation of church Latin, who breathe correctly, and who sing on their head voice with beautiful resonant tones.

F. J. KELLY.

THE TRADITION OF THE STUDY OF LATIN IN MODERN EDUCATION

There can be no denying that the rise of the Western Church carried with it a rapid decline in the study of classical letters. The pagan schools of rhetoric, in which so many of the early fathers of the Church were brought up, vainly tried to maintain the tradition of classical learning, but as they died out with the passing of paganism their place was only in a small measure taken by the seminaries which grew up about the different cathedrals and monasteries.

Not only was the entire mass of classical tradition regarded as irrelevant to the studies of the Christian, but it was considered as a snare from which one should flee as from the temptation of the devil. The letter of Pope Gregory the Great (604) to Desiderius, Bishop of Vienna, illustrates this attitude very clearly. Apparently the bishop ventured to teach grammar and read the poets, and Gregory writes to him as follows:

A report has reached us which we cannot mention without a blush, that thou expoudest grammar to certain friends; whereat we are so offended, filled with scorn that our former opinion of thee is turned to mourning and sorrow. The same mouth singeth not the praise of Jove and the praises of Christ. Think how unspeakable a thing it is for a bishop to utter that which becometh not even a religious layman. . . . If hereafter it be clearly established that the rumour which we have heard is false and that thou art not applying thyself to idle vanities of secular learning, we shall render thanks to our God who hath not delivered over thy heart to be defiled by the blasphemous praises of unspeakable men.¹

The Latin tongue in itself, however, because of the political, ecclesiastical, and literary conditions of the Middle Ages, was indispensable to any man of station. Latin was the language of every part of society, the Church, the State, the professions, and education in general. In the schools, Latin was not only spoken in the classroom, but was the medium of all conversation. Accordingly it was studied in the cathedral and monastic schools with a view to acquiring a practical knowledge of the spoken idiom for actual use. Whatever authors were read were read only for the

¹ Ep. IX, 54; opp. 2. 1139F, ed. Bened., Paris, 1705.

purpose of improving a person's knowledge of the language and his ability to use it.

Thus naturally the teaching of Latin became a very mechanical affair. Oral reading was extensively cultivated often before the pupil had any real knowledge of the material he was reading. Since students studied Latin for use in their daily lives, the vocabulary of classical Latin often fell short in supplying the proper word. These words were gathered together in special vocabularies, which the student had to memorize. The Latin language lost its nerve under this treatment; idiom, and often syntax, was overlooked; it was sufficient if the writer could make himself understood. Where a few still cultivated learning, oratory descended into panegyric, and poetry occupied itself with minor and trivial matters.

However, in speaking in the generality we must not overlook certain decidedly bright spots in the study of Latin during this period. It would indeed be a grave injustice to dismiss the Middle Ages with such statements as we find in an otherwise worthy work: "The content of the Latin writers was practically disregarded throughout the entire period of the Middle Ages," "Nor can we feel surprised that with this conception of the function of Latin there should have prevailed a low and almost barbarous standard in the employment of the spoken and written idiom."²

In the sixth century we find Cassiodorus laboring to prove that secular learning is good and profitable, and he anxiously supports his argument by a catalogue of learned men from Moses to the fathers.³

John of Salisbury gives us an interesting account of the way in which Wm. of Conches taught the classics.⁴ Wm. of Conches followed a method invented by his master, Bernard of Chartres, who in turn followed the recommendations of Quintilian himself. The lectures, or at least the course of reading recommended, covered pretty well the whole field of classical Latin. In the classroom, the lecturer first asked questions on parsing, scansion, construction, and the grammatical figures or oratorical tropes illustrated in the passage read. Then he noticed the variety of phraseology occurring therein, and pointed out the different ways in which

² Cf. *The Teaching of Latin and Greek*; Bennett and Bristol, p. 2.

³ Cf. *De institutione divinarum litterarum*, XXVII, XXVIII; Opp. 2. 523. sq., ed. J. Garet; Venice, 1729.

⁴ *Metaphisica*, I, CXXIV, Migne 199, c. 853.

this or that might be expressed, subjecting the author to an elaborate and exhaustive analysis with a view to stamping it upon the memory of his audience. Then followed a comment and explanation of the subject matter, a disquisition on any incidental allusion to physical science or any ethical question touched on by the author. The next morning, we are told, the pupils were required, under the severest penalties, to repeat what they had been taught on the previous day. There was also daily practice in Latin prose and verse composition in imitation of specified classical models, and frequent conversation or discussion among the pupils on a given subject, with a view to the acquisition of fluency and elegance of diction. Surely, such a programme, faithfully carried out, is worthy of the best in the teaching of Latin.

We must not forget, too, the part that Ireland played in the early Middle Ages when it sent its scholars to Europe to revive classical learning and, in fact, all learning, which at that time was being very much neglected. Isolated in a remote island, the study of the Classics had gone on there untroubled, while the rest of Europe had allowed it to be corrupted or dried up midst the upheavals of the German invasions.

We have not space to go into the question of how this learning first arrived in Ireland, but certain it is that, not only among Ireland's professed scholars but also among the plain missionaries whom she sent forth to preach the gospel to the heathen, there existed a fine classical spirit, a love of literature for its own sake, a keen delight in poetry. Even the Greek language, which had practically ceased to be known elsewhere in the west, was widely cultivated in the schools of Ireland. From Ireland much of this learning passed back to the continent, particularly at the time of Charlemagne.

The entry of the Irish scholars into the Frankish realm is told in the Acts of Charles the Great, written by a monk of St. Gall towards the end of the ninth century. However much this account may be adorned with legendary ornaments, it has the basis of fact and points correctly to the main source from which the continent received its fresh impulse to learning.

The monk says:⁵

When the illustrious Charles had begun to reign alone in the western parts of the world and the worship of the true God

⁵ Gest. Kar. magn. 1. 1. Pertz 2, 731.

declined, it chanced that two Scots from Ireland lighted with the British merchants on the coast of Gaul, men learned without compare as well in secular as in sacred writings, who since they showed nothing for sale, kept crying to the crowd that gathered to buy, "If any man is desirous of wisdom, let him come to us and receive it; for we have it to sell." This therefore they declared they had for sale, since they saw that the people trafficked not in gifts but in saleable things, so that they thus might either urge them to purchase wisdom like other goods or, as the event following showed, turn them by such declaration to wonder and astonishment. At length their cry being long continued was brought, by certain that wondered at them or deemed them mad, to the ears of Charles the king, always a lover and most desirous of wisdom: who when he had called them in all haste into his presence, inquired if, as he understood by report, they had wisdom verily with them. "Yea," said they, "we have it and are ready to impart it to them that rightly seek it in the name of the Lord." When therefore he had inquired what they would have in return for it, they answered, "Only proper places and noble souls, and such things as we cannot travel without, food and wherewith to cloth ourselves." Hearing this he was filled with great joy, and first for a short space entertained them both in his household; afterwards when he was constrained to warlike enterprises he enjoined the one, by name Clement, to abide in Gaul; to whom he entrusted boys of the most noble, middle, and lowest ranks, in goodly number, and ordained that victual be provided them according as they had need, with fitting houses to dwell in. The other he despatched into Italy and appointed him to the monastery of St. Austin beside the Ticinian city, that such as were willing to learn might gather unto him.

Then the biographer adds:

Now a certain Albinus (*i.e.*, Alcuin), by race an Englishman, when he heard that the most religious emperor Charles was glad to welcome learned men, he, too, entered into a ship and came to him.

As said before, while the embellishments and the details of the accounts may not be true, the facts are Charlemagne was indebted primarily to the Irish, and next to the English, for the establishment of the monastic schools, the basis of all later medieval learning.

Naturally, before the influence of these schools could be really felt, and since Latin was the vehicle of expression for all the higher walks of life, there existed a period of gross ignorance, of wrong inflections and barbarous constructions. With the greater diffusion of learning, however, the situation improved, so that we

can say that at least after the eleventh century the Latin of serious medieval books was generally correct, and the syntax free from most of the mistakes so bitterly attacked by the purist. In fact, with some exceptions, the Latin which was written in the Middle Ages by the theologian or historian, the Latin of the secretary's letter or the episcopal ordinance, is by no means as bad as is commonly supposed by those who have only heard it abused.

It must be remembered that the Latin of the Medieval Period was a living language, and as such it underwent a development. The barbarisms of the average medieval scribe which shock many modern scholars consist of the introduction of new words, of vernacular idioms and combinations, and above all of new forms or derivatives of good Latin words demanded by the exigencies of new ideas, rather than in the violation of the ordinary rules of syntax or accidentence.

Medieval Latin reached its highest point of development with the schoolmen of the thirteenth and fourteenth centuries, and these have been rightly praised for their unrivalled capacity for inventing technical terms. The Latin language had never been a good means of expressing philosophical thought, even in the hands of a master of the so-called classical Latin, *i. e.*, Cicero. Yet when handled by these medieval thinkers it became flexible, subtle, and elastic. The study of the ancient classics for appreciation of esthetic values and ideas may not have reached a high level, yet the learning of Latin as a means of expressing our ideas, as a living language, resulted in the production of great literary works. Both the excellencies and the defects of the Latin of this period were due to Latin's being still a living language.

The discovery of nearly all the works of Aristotle in the later Middle Ages was a serious blow to Latin studies. By the thirteenth century the whole of Aristotle's works were gradually making their way into the western world, chiefly, of course, in Latin translations. These new treasures suddenly unfolded before the eye, caused the scholars of the day to busy themselves with expounding, analyzing, and debating the material therein contained, and to neglect the study of the classics themselves. Classics, principally Latin, were dropped from a now overcrowded schedule. The student learned no more Latin than he had to. He learned the rules of grammar and the vocabulary of the conversational Latin in ordinary use, and then hastened to acquire

that subtle but literary jargon which would enable him to hold his own in the arena of the schools.

Yet, even so, Latin was still a living language and, if left to itself, might have emerged from its low place, and as a living language have developed new literature and formed an appreciation for the literature of the past. But the humanistic revival of the fourteenth and fifteenth centuries manifested itself. It was begun as a reaction against the neglect of the ancient classics as monuments of human achievements and aspirations, and against the increasing neglect of grammatical and historical training in the language itself. The great works of classical antiquity were recognized as of great value in solving problems of the day, and so they were studied for content and not primarily as a means of acquiring familiarity with the contemporary Latin idiom.

Along with this appreciation of the thought in the literature went an appreciation of the form in which it was expressed. This was undoubtedly stimulated by a strong feeling against the careless and barbarous condition into which conversational Latin had now drifted. This reaction, however, went too far. Correctness of form became a passion with the humanists, so much so that they selected arbitrary norms (*e. g.*, Cicero) as models of Latin style, and declared every other form of expression as incorrect. At this very moment Latin became dead as a language. The hope of the rise of another period of worthy Latin literature was gone. In the East, centuries before, Greek had suffered a similar fate. Pagan Greek literature had withered and dried under the blighting influence of the Atticists. The Christian writers at first ignored this stiff and artificial way of expressing contemporary ideas, and in an effort to reach the common people employed the vernacular coin as the vehicle of their thoughts. Greek literature was revived thereby, and the Christian Greek writers, particularly of the fourth and fifth centuries, left us works of real merit. The Atticist reaction, however, got the upper hand here also, and spontaneity and sincerity gave way to frigid artificiality. The continued healthy growth of Greek literature was thereby killed.

Latin conversation during the Renaissance also was not neglected, as of course it was still a matter of practical necessity for all the professions. Although interest in the Latin writers themselves became very strong during this period, the study of the authors for their content never became an end in itself. The

reading of Latin literature was still slightly subordinate to writing and speaking Latin.

In modern education the speaking of Latin has practically disappeared, and the writing of Latin, we fear, is fast on the decline. Out of the Renaissance conception of Latin study, we have taken the purely humanistic side. This modern use of Greek and Latin as sources of cultural knowledge naturally necessitates the putting of reading in the foremost place in educational work. The writing of Latin has been relegated to a position entirely subordinate to the study of the author. It is used to understand better the author read. The author is no longer read in order to enable the student to write better Latin, not to mention for the purpose of speaking the language fluently. Exception, however, may be made for some of our religious communities, where we believe Latin is still taught with a view to enable the student to write and even to speak it fluently. In such cases, however, the humanistic side is practically ignored.

The advisability of teaching Latin conversation at the present time is very questionable for several reasons. Among others the speaking of Latin is no longer required in any of our walks of life, and, most important of all, any success in speaking the language is precluded by our ignorance of the vernacular or spoken language of any one period of antiquity. The individual sounds of the letters for the classical period of Roman literature are known and are embodied in the so-called "Roman" method of pronunciation. Granting that students could succeed in even pronouncing Latin well according to this way, which we very much doubt, we have every reason to believe that the language used in actual conversation was very different. At any rate no serious attempt, we believe, is now being made to teach conversational Latin, and we will accordingly pass it over.

Modern Latin study, we fear, is fast losing its grip on the writing of Latin, and here indeed lies a great danger. As said above, we have relegated Latin composition to a position subordinate to that of the reading of the author himself. The writing of Latin composition, we feel, enables the student to get a better grasp of the Latin idiom. However, let us not fall into the error of thinking that we can teach pupils to read Latin well with any less written work than we have given them in the immediate past. Aside from very good educational reasons for teaching Latin composition

in itself, no better means has yet been found for inculcating a thorough working knowledge of Latin forms and syntax. Modern students entering college show a decided falling off in their efficiency in writing Latin, and this is reflected in less ability to read the authors.

We cannot help but feel that this continued neglect of Latin composition may lead some generation to believe that it can acquire fluency in reading Latin literature without any training whatsoever in writing English into Latin. After all, they will argue, the thing desired is to appreciate the literature, to acquire the culture contained therein, to obtain a knowledge of the achievements, life, and times of the Roman people. The next step in this evolution of annihilation is evident, and in fact it has already been reached in some of our American institutions of learning. Why read Latin and Greek at all in order to know the life and civilization of the peoples? Let us save all that trouble and acquire this culture through the medium of translations.

It behooves us all, then, to preserve the teaching of Latin at least as our predecessors adapted it from the Renaissance. All of us, particularly we in America, should realize the importance of teaching composition as the best method of acquiring an easy ability to read the literature. While perhaps we have stressed the humanistic purpose of studying the classics even more so than the Renaissance and, unlike the teachers of this period, have made the study of Latin composition entirely subordinate to it, we must not allow the writing of English into Latin to become a merely perfunctory task and lose sight of its importance for our own conception of the value of studying Latin.

Some interesting books on this general subject are: Corcoran, T., "Studies in the History of Classical Teaching"; Rashdall, H., "Universities of Europe in the Middle Ages"; Hauréau, M., "Histoire de la Philosophie Scolastique"; Maitre, L., "Les Écoles Épiscopales et Monastiques"; Mullinger, J. B., "The Schools of Charles the Great"; Poole, R. L., "Illustrations of the History of Medieval Thought."

ROY J. DEFERRARI.

THE NATIONAL SHRINE OF THE IMMACULATE CONCEPTION

The Trustees of the Catholic University of America have appointed Maginnis and Walsh of Boston as architects of the National Shrine of the Immaculate Conception, the great new church which it is proposed to erect at Washington on the grounds of the Catholic University. Mr. Maginnis and Mr. Walsh are widely known for their skill as architects and for their experience in church building. With them will be associated Mr. Frederick V. Murphy, Professor of Architecture at the Catholic University. It is probable that the plans of the new church will call for a Romanesque edifice of majestic proportions, capable of seating a very large audience. The sanctuary of the new church will be large enough to seat comfortably the entire Catholic hierarchy of the United States, and to provide for all religious ceremonies on a generous scale.

The National Shrine of the Immaculate Conception was planned about five years ago by Bishop Shahan, at the suggestion of many ecclesiastics and members of the Catholic laity, as a tribute of honor and gratitude to Mary Immaculate, patroness of the Catholic Church in the United States. It is proposed to raise at once the sum of one million dollars to begin the great work and carry it to a reasonable completion, leaving to Catholic generosity in the future the responsibility of interior finish. One hundred thousand dollars have been already subscribed, mostly in very modest sums, from all parts of the United States, and it is hoped that with the conclusion of peace the great and holy work will be taken up with much vigor.

The new church belongs to the class known as votive churches, or churches built by the faithful at large for special purposes of Catholic piety and gratitude, like the splendid shrines of Guadalupe in Mexico and Lujan in Argentina. It is the first time that the Catholic people of the United States have conceived so large a project as a great temple in honor of the Mother of God, built by the devotion and prayers and contributions of the entire people so that it can be truly called a monument of universal or national significance and utility. In one way the whole United States may be called the monument of Mary. Its actual territory offers everywhere countless evidences of religious respect and love for the Queen of Heaven in the names of towns and cities, rivers and mountains, lakes and bays. Wherever the Catholic missionary went through the wilderness or over the prairies in search of souls

he left behind him the evidence of his devotion to Mary, like Father Marquette when he dedicated the Father of Waters to the Immaculate Conception.

This magnificent church will serve also most appropriately as a memorial to the Catholic soldiers and sailors who have fallen in the war, and will thus perpetuate at the national capital the memory of our Catholic patriotism at the greatest crisis in the world's history. It is hoped by the Trustees of the Catholic University that within the next five years this splendid memorial church of Mary Immaculate will be under roof. A new attraction of general Catholic and artistic interest will then be added to the national capital. The fine arts ought surely to rejoice at the prospect of this new creation of Catholic genius, since within its walls there will be space and encouragement for artists and craftsmen of the highest order.

It is believed by our bishops and clergy that every Catholic in the United States will wish to contribute to this great monument of the Catholic religion, and that there will be little difficulty in securing the million dollars needed at the present stage for this holy enterprise, that marks wonderfully the completion of one great era of Americanism and the beginning of another and greater era in which the beneficent religious and social forces of the Catholic Church will have free play on the widest scale.

Pius X, of happy memory, was so pleased when Cardinal Gibbons laid the great project before him that he insisted on making a very generous contribution to the work, saying that he, too, owed everything to the love and the protection of Mary. He also gave to Bishop Shahan on that occasion a letter of cordial approbation, and expressed the hope that every Catholic in the United States would cooperate in the erection of this noble church. Offerings are received frequently from South America, South Africa, Hawaii, the Philippines, and other remote parts of the world, not a few coming from our chaplains and our soldier and sailor boys overseas.

The good work is carried on at present by means of *Salve Regina*, a little paper devoted entirely to the erection of the National Shrine of Mary Immaculate. It is under the direction of Rev. Dr. Bernard A. McKenna of the Catholic University, Washington, D. C., to whom all offerings should be sent in aid of this first great monument to our Blessed Mother by the Catholics of the United States.

THE FUNCTION OF MUSIC IN CHARACTER FORMATION

To the uninitiated the work in the primary grades is likely to seem fragmental and chaotic. The children are hurried from exercise to exercise; they are not allowed to continue more than a few minutes at any one task: reading, dramatization, writing, drawing, modelling in clay, cutting and folding paper, singing, marching, and skipping around the room follow each other with bewildering rapidity and without apparent connection, and this appearance not infrequently conforms to the fact. Where this is the case, however, no real education is taking place: the work is all superficial and the chances are that more harm than good is being done.

Where the work in the primary grades is conducted intelligently the diversity of occupation serves only as a change of emphasis, and is an effect rather than cause. The unity of the conscious process is never lost sight of. As the child passes from occupation to occupation he is led to express divergent aspects of a unitary growth in thought and feeling. The unity may clearly be discerned in the substance; the diversity is merely in the accidents. In these various occupations the teacher is leading the child to express divergent aspects of the thought and feeling in which reside her chief interest, one would almost say, her only interest.

In the actual day's work music and art, reading, writing and arithmetic are not separated except by accident. The growths along these divergent lines are interlaced in an inextricable whole but for the purpose of study we may pick out any one of these disciplines and attempt to justify our procedure and to visualize the principles that underlie our method. Such a procedure demands, in the first place, a clear recognition of the educational values of the discipline under consideration.

In an article entitled, "Music in the Elementary Schools," which appeared in the January issue, attention was called to the very large allotment of time which is now being devoted to the teaching of music in our public schools, and an explanation of this fact was sought in the present needs of our adult population. With lengthening hours of leisure there is eminent danger of moral break-down unless education provides for adequate and wholesome forms of emotional expression, the most effective of

which is music. This conclusion is in complete harmony with the practice of the Church, which from the very beginning has laid particular stress on music, both in her educational work and in her liturgy. She has never forgotten that the life is more than the meat and the body more than the raiment. Man must learn to work, and she has taught him skill in the accomplishment of his tasks, but she has never permitted her children to forget that the individual life is of prime value, that each individual immortal soul redeemed by the blood of Jesus Christ is of infinitely greater value than any work that may be accomplished by his hand. Hence, in her educational work the Church has always emphasized those phases of education that apply primarily to the welfare of the individual.

Psychology is making it ever clearer that music is not only of transcendent value to the adult, but that it has a function of the utmost importance to perform in the development of the child's character. It is important that the teacher should understand this function before undertaking to guide the musical education of the child.

During infancy the child's activities are governed, for the most part, by instinct. The first and most important change that occurs in his conscious life is the transition from instinctive to rational control, which usually occurs about the age of seven. Instinct, as it manifests itself in the higher animals, works unceasingly to the accomplishment of two ends: the preservation of self and the preservation of the species. But these two ends do not remain on the same plane; one is a means to the other, and the preservation of the species is undoubtedly the end. The individual is sacrificed in innumerable ways for the good of the species. Instinct drives the birds north in the early spring to face cold and hardship that they may build their nests and rear their little ones, and countless thousands of mother birds sacrifice their lives each year in defense of their helpless young.

The instinct of the infant, like that of the higher animal, works efficiently for the attainment of the two-fold aim, preservation of the individual and of the species. But the former of these is prominent, as it is in the very young of all the higher animals. The racial element is characteristic of the later phases of life. It comes into prominence with sex maturity. Now, in the case of the child, organized experience takes control at an early date, and

instinctive control atrophies gradually. The instinctive basis of education is, therefore, the selfish phase of instinct. The infant demands everything—love, nourishment, protection, remedy—and gives nothing. If this tendency is allowed to persist uncorrected by education, the result is bound to be an adult that is unbalanced. In such case individual well-being is the central aim of life and the welfare of others is neglected except in so far as such community welfare is perceived as necessary to the individual. Marriage is entered upon chiefly for the gratification of passion and individual vanity and is broken when these ends cease to be achieved. Under such circumstances the Christian ideal of marriage, that is, self-sacrifice for the rearing of children and for the bearing of one another's burdens, is wholly lost. It is true that with the advent of adolescence there is always perceptible the swing of the balance toward the altruistic and the ideal, but this is quite impotent in the case of individuals in whose training from infancy to youth the subjugation of self to the common good has been ignored. The feeble cry of instinct in such case is easily and rapidly stilled, and selfishness is allowed to hold sway, and to exhibit itself later in controlled families, in the divorce court, in graft and in the innumerable forms of greed and selfishness which disgrace modern society.

When we speak of the child coming to the use of reason it must not be supposed that the control which he is gradually substituting for instinct is made up wholly or even chiefly of sensations and cognitions. Feeling and emotion lie nearest to instinct and constitute the medium through which the transition is made. The child's instinctive reaction is first modified by his feelings and emotions and then rationalized by his intellect. Now, it is precisely in this emotional medium of transition that the foundation must be laid broad and deep for the subjection of self to external law. The child must learn at this time to obey, not the impulses and passions that well up in his own breast—he must learn that however good and beautiful the objects of pursuit may be, they are really desirable only when brought into conformity with an external norm which you may call the good of society, if you choose, or natural law, or the positive enactments of the group of which one is a member. The first task of education, therefore, is to bring the emotional life of the child into order, into subjection to objective law, and under the control of intelli-

gence. Reading, writing and arithmetic are only tools, the skilled use of which will be helpful throughout life, but it is utterly absurd to think of them as fundamental. It is music and art which constitute the enduring foundations of education, and not the three "r's." When this truth is forgotten, it is not surprising that the effects of education are seen to be superficial and unsatisfactory.

The first end of education should unquestionably be to bring individual impulse into conformity with objective law, and the second is like unto the first, and consists in substituting beauty for utility as the chief object of life's pursuits. For the attainment of the first of these objects, music stands alone in the directness and efficiency of its appeal. For the second, music shares its tasks with other arts.

Rhythm is a fundamental law of the physical world. The planet in its orbit and the pendulum in its swing, the change of seasons, all obey the law of rhythm as completely as do the waves which arouse in us the sensations of light and sound. And life, while obeying the law of rhythm in all the functions of the bodily organism, in respiration, in the beating of the heart, in the nutritive rhythm of the tissues, in the alternation of rest and work, of sleep and wakefulness, is subject to a still higher law of rhythm in the realm of the spirit, where it manifests itself in the unerring swing of action and reaction. Rhythm governs all the vital functions below the threshold of consciousness, and, overflowing instinctive channels in the child, dictates and controls the activities of the infant in the days of transition to rational and reasoned action. The first step in the teaching of music consists in perfecting in the child rhythmic action. Here he is taught to conform to an objective norm, while his sense of time is being gradually perfected. The moment he fails to conform to the rhythmic movement of his associates he is brought up sharply with a sense of discomfort or pain. As this experience is repeated the child is being taught most effectively the joy of conformity and the pain and discomfort of disobedience to an objective standard. While he does not reason about it or see its analysis, the very foundations of his being are being attuned to the great and fundamental truth that sin is its own punishment and virtue its own reward. This, of course, does not exclude the superadded reward and punishment established by Divine Justice, for the child not only feels the discomfort of his failure and the joy of his success in perfect time

and rhythm, but he quickly perceives the pleasure or displeasure which he causes to his teacher and to his associates. His mind is thus being attuned to both internal and external sanctions of right living.

Naturally, the child is not taught rhythm by itself and apart from the other basic elements of music. Training the ear to perceive correct pitch and the voice to produce it begin in the very first exercises. It is true that the perception of pitch seems less fundamental and instinctive than the sense of rhythm, but we must not be misled by the fact that so many children on entering the first grade seem to be monotones. The perception of pitch is natural and instinctive, and the failure of the apparent monotone in this respect must be sought either in the child's lack of opportunity to produce correct pitch or in the fact that this instinct tends to appear at a later date than that of rhythm. Experience shows that, where proper methods are used, there are very few children who continue many months in their failure to recognize pitch, and once pitch recognition becomes clear the child experiences discomfort bordering on pain by his failure to produce the proper pitch or by a failure in his companions. Out of this arises a disciplinary value in obedience to objective standards which is scarcely less marked than that resulting from rhythmic drills,

In the perception and the production of beautiful tonal quality, objective law and the insistence upon conformity are not so marked as in rhythm and pitch. A beautiful tone awakens in the child pleasurable feelings and emotions and wins him, little by little away from utilitarian standards and makes him a worshipper of the beautiful. As he listens to beautiful tone produced by the teacher he strives to reproduce it. At first the instinct of imitation governs him almost wholly, but as the tone he produces becomes more and more beautiful the instinct of imitation relaxes its hold and we find the child absorbed in the effort to improve his own tone by comparison with himself and with his previous efforts. In this way he learns to substitute experience for instinct in the control of his actions. Self enters largely into the standard. The tone which he carries in memory, which he forms as his ideal, he seeks to reproduce, and here again we have one of the finest elements in character building, namely, the persistent endeavor to lift our actions into conformity with our ideals. When, however, the work of musical instruction is not properly con-

ducted its value is largely neutralized. When the child makes a beginning in rote singing, musical expression is subordinated to verbal expression and beauty is harnessed to utility, thus reversing the desired order. The child should be taught to love music for its own sake, for the beauty of tone and phrase, and then he will gradually learn to wed verbal expression to his music without sacrificing the essential character of music. We quite agree with Taylor in the statement:

Music's most powerful appeal to the listener is pure, undefined emotion. Here its most useful function is seen. The more keenly its sheer beauty is felt and enjoyed, the more potently does music open up for us the obscure but vivid experiences of spiritual activity for which we have no precise name. And it does this by its beauty alone, independent of any defined emotional or intellectual content. Even when music has a decided emotional color, the element of auditory pleasure and pure feeling must be present. This is in fact the essence of music—sounds which please the ear and so arouse the pure emotional state. Other features may be added, but they never overshadow this in importance.¹

Rhythm, pitch, and tonal quality are all combined in melody, and are retained by the child in their organic combination rather than in their abstract separateness. As soon as the child can perceive pitch, we proceed at once to train his ear to grasp short melodic phrases. In the melodic phrase rhythm, pitch and tone are blended into a harmonious whole for the child. Hence the competent teacher will use good melodic phrases for practically all the drills. In the melodic phrase there is, moreover, an integration of past and present experiences. The mind must hold vividly in consciousness the several tones of the melodic phrase. The final tone of the phrase is required to complete the movement and to give a sense of satisfaction. Hence, pleasure leads the child to an earnest endeavor to remember and to make vital use of memory pictures in building up mental complexes; in other words, it helps the child to organize his experience in symmetrical and well-balanced groups. Little by little, he craves for a longer and more complicated musical phrase, and thus gains the power to understand and enjoy classical music, in which the melodic phrases are not only long but in which they are more or less obscured by rich, concomitant harmonies.

¹Taylor, *The Melodic Method*. New York, 1918, p. 21.

Considerations such as these sufficiently indicate the great value of music in the primary grades, but, as we have said before, such results need not be hoped for unless music is properly taught and psychological law is observed. When, for instance, the rote song is substituted for sight-reading, when the words throw the music into the background, the individual fails to get a vivid realization of the beauty of music, fails to derive from it the creative impulse which it should impart, and the whole effect on character building is lowered, if not wholly destroyed. Psychology has led to the bestowal of a large assignment of time to vocal music in the public schools. It is to be hoped that it will also lead to the elimination of rote singing and mistaken methods.

THOMAS EDWARD SHIELDS.

THE TEACHER OF ENGLISH

A NEW LANGUAGE?

One evening during the spring of 1918, two gentlemen were seated in a Washington drawing room chatting pleasantly and comfortably after as good a dinner as Mr. Hoover's current restrictions would permit. One of the gentlemen was in uniform, and about to sail for overseas. His native heath lay in the uplands of Wyoming. He was asking questions about the English, for his own ancestry was Irish and French and he wanted to make sure that he would feel at home with *all* of his prospective trench mates. The only detail he omitted was to inquire about the language. He took that much, at least, for granted.

Three months later came a letter from overseas, postmarked somewhere in England. "I like the country and the people immensely," he wrote to his friend of the Washington drawing room, "and they have been very cordial to us. Things were not so strange or different from our American ways as I had expected. My greatest difficulty is with the language."

How strangely on his Wyoming ear must the original, undiluted English have fallen! What a peculiar tongue it must have seemed and how dreadful a shock it must have been to find the expected bond a formidable barrier instead. His friend of the Washington drawing room pondered this strange thing at some length, for this friend had been a college professor before the war dragged him away from peaceful pursuits and put him at work in Washington devising new ways to make Huns unhappy. Why, he asked himself, should Wyoming and Warwickshire speak alien tongues? Why should not English be English?

Why, indeed!

Are we devising and fashioning a new language, here in the United States, out of the ancient and familiar English? Is the conventional English a ruin out of which we are ruthlessly quarrying? Or are we, after our impudent American fashion, remodelling the old building into a modern and up-to-date office structure with everything brand new, even if a bit uncertain as to good taste?

The English feel a certain sense of sacrilege about the whole proceeding and imply that we are linguistic barbarians who fail to appreciate the art we found and must needs add crudities of

our own. They—and this includes the Irish and the Scotch and the Australians—feel that their beautiful and historic English language is suffering unhappy things on this side of the ocean, and that it is all very wrong. They mention our newspapers, and our slang, and certain other peculiarly American customs. Perhaps they are right. Perhaps we *do* speak “United States,” under the interesting delusion that we are speaking English. Perhaps we *are* developing a new language, and this language is at present in its formative state where it is ungainly and awkward, principally arms and legs like a rapidly growing boy.

If this is the fact, if we are beginning to speak a variety of English that is so much our own and so individual in its idiom that it is almost a new language, then a very interesting thing is happening, a development which students of geography and ethnology and philology will certainly watch closely and with fascination. If it is not the fact, then we should mend our ways somewhat, and yet at the same time take stock of the contributions we may be making to the English language, with a just pride over those which are worth while.

For surely we are adding something to the English language every decade of our American development and American politico-commercial expansion. It is inevitable that we should. Language grows and takes shape from such development and expansion, from these, and from religious and ethical ideas. In all likelihood many of the influences we are exerting on the English language are not of the best. We are a conglomerate mass of people, and there are many strange accents and remnants of other idioms to be heard and seen in our use of the English tongue. On the other hand we must surely be wielding certain influences that make for good. We are a new country and we are a new nation. Our future is before us, and not, as a certain Irish member of Parliament was fond of saying, behind us. We live and work and develop ambitions and carry out projects under the impetus of this thought. We are a bit too eager to take time to develop slowly and to mature roundly and fully. In that way we are bound to impart a certain freshness, a certain easy carelessness, to our use of English. This will be good for the language, even if it be not entirely good for ourselves. It will maintain the language in an alert and vigorous condition. It will feed into it healthy and virile blood. Time, the spread of education, and the complete attainment of nationality will work the rest of the miracle.

It may yet be true that Wyoming will some day speak a new language, but it is almost certain that, even so, Warwickshire will understand!

T. Q. B.

NOTES

According to recent statistics given in *The Publishers' Weekly*, the war cut down the book production of France almost two-thirds, taking the years from 1908 to 1917 as a basis for comparison. Thus, in this decade, the highest number was reached in 1909, when there were 13,185 books published. During the war years the book production was: In 1914, 8,968; 1915, 4,274; 1916, 5,062; 1917, 5,054. In Germany the total number of books published, year by year, shows nothing like this rate of decrease. In 1913, the number was 35,078; 1914, 29,308; 1915, 23,558; 1916, 22,020; 1917, 14,910. It would be interesting to know the relative rise or fall of book production in the two countries since the signing of the armistice.

The poet must be born, no doubt; but he has to be made, after he is born; and the making takes time and labor. The most brilliant of diamonds is brilliant only after it has been cut and polished with its own dust.—*Brander Matthews*.

Douglas Jerrold once commiserated a young poet for having published a volume or two before he was old enough to have anything to say; "he took down the shutters before he had anything to put in the shop windows."

Ralph Adams Cram's interesting study of the place of imagination in modern life, "The Nemesis of Mediocrity," has reached its third edition. The book is a good cure for cynicism.

It would be interesting to know just how many people read Henry James. Is he attaining a degree of recognition posthumously that was not his during his lifetime? Until now, certainly, his work—especially his later work—more perhaps, than that of any equally great writer, has suffered under the imputation of being caviare to the general, and its appeal has thus been restricted almost entirely to what, for want of a more accurate designation, might be called the literary person. Whatever else he may be, or whatever else he may become in the manifold changes that the

future will doubtless bring about in the popular taste regarding books, Henry James is now, certainly, and has been for years, more than any other American writer, "the author's author."—*The New York Times*.

Plans are being made for the celebration of the centenary of the birth of Walt Whitman, which will occur on May 31. The meetings will probably be held at the Brooklyn Academy of Arts and Sciences, since Whitman lived in Brooklyn for many years and was for a time one of the editors of *The Brooklyn Daily Eagle*. The *Eagle* will issue a special Whitman number and will be represented at the commemorative meetings which the institute will hold. Among those who have been invited to attend the celebration, or to send addresses and messages if they cannot attend, are, from *Britain*, Kipling, Galsworthy, Shaw, Wells, Masfield, Arnold Bennett, Alfred Noyes, and George Butler Yeats, and, among *Americans*, Professor Bliss Perry of Harvard and Horace Traubel, both of whom have written biographies of Whitman, Barret Wendell, Amy Lowell, Brand Whitlock, William Lyon Phelps, Edwin Arlington Robinson, and Louis Untermeyer. The institute will conduct a pilgrimage, as part of the celebration, to Whitman's birthplace at West Hills, L. I.

A new novel by Joseph Conrad is always an event. His latest is entitled "The Arrow of Gold," and the book reviewers are unusually loud in their praises of it.

RECENT BOOKS

THE DRAMA.—*Dramatic Technique*, by George Pierce Baker. Boston: Houghton Mifflin Company.

THE NOVEL.—*The Arrow of Gold*, by Joseph Conrad. New York: Doubleday, Page & Co.

CRITICISM.—(Mythology). *Balder's Death and Loke's Punishment*, by Cornelia Stekette Hulst. Chicago: Open Court Publishing Company.

EDITIONS.—*Patriotic Illustrations for Public Speakers*, by Will H. Brown. Cincinnati, Ohio: The Standard Publishing Company. *Victory!* By William Stanley Braithwaite. Boston: Small-Maynard Company. (War poetry by American poets.)

THOMAS QUINN BEESLEY.

EDUCATIONAL NOTES

FRANCE HONORS RECTOR OF THE CATHOLIC UNIVERSITY OF AMERICA

For his work in the cause of humanity during the world war, Bishop Thomas Joseph Shahan, Rector of the Catholic University of America, has been made an officer of the Legion of Honor by the French Government.

The decoration was conferred upon the distinguished prelate in Caldwell Hall at the Catholic University in the presence of a number of bishops staying at the University to attend the consecration of Rev. Dr. William Turner as Bishop of Buffalo, together with members of the French High Commission and members of the faculty of the University.

The decoration was conferred in behalf of the French Government by Edouard de Billy, deputy French High Commissioner to the United States. Mr. de Billy, in presenting the decoration to Bishop Shahan, said it was in recognition of the espousal of the French cause in the great war by Bishop Shahan and his close cooperation with the hierarchy of France.

Bishop Shahan, in replying, said that he was grateful to the French Government for the great honor conferred upon him and considered that it was equally an honor for the whole University, whose professors and students had always been staunch defenders of the French cause, as being identified with the cause of human freedom the world over. The world owed an infinite debt to the religious, literary, and social genius of France, and the defeat of the "grande nation" would have been the eclipse of the highest things of civilization. France, he said, had been the hyphen between the Crusades and the national spirit of modern times. Much had happened in modern times to dishearten the lovers of France in the new world, but he was certain that in the new times now dawning France would recognize again the supreme value of its Catholicism as the supreme moral force and charm of its gifted people.

Following the ceremony, members of the faculty held a reception for the visitors and later escorted them through the various university buildings.

CONFERENCE OF SPECIALISTS IN INDUSTRIAL EDUCATION FORMERLY
CONNECTED WITH THE S. A. T. C.

The response to the preliminary letter of inquiry, dated March 25, is such as to indicate a probable attendance of forty persons at Chicago. The number of institutions in the eastern states whose representatives have expressed a desire to attend the conference, but who will be prevented by distance, is such as to indicate a probable attendance equally large at some eastern point.

I am, therefore, authorized to announce that the United States Commissioner of Education has called two conferences of "directors and instructors and others who were associated with the Committee on Education and Special Training of the War Department and with the Vocational Units of the Students' Army Training Corps in the cooperating educational institutions," and representatives of the educational press.

General Topic for Discussion

The general topic for discussion at the conferences, as suggested by the preliminary correspondence, will be: "Analysis of Methods which Resulted in the Maximum of Vocational Proficiency in Intensive Short Courses."

Eastern Conference

I. The first of these conferences was in connection with the annual convention of the Eastern Arts Association, and held in the Ballroom, 24th floor, Hotel McAlpin, Broadway, 33d and 34th Streets, at 9.30 o'clock, Friday, April 18.

Discussion opened by:

Joseph J. Eaton, director of industrial arts, Yonkers, N. Y. (15 min.).

Charles H. Snow, dean, school of engineering, N. Y. Univ. (15 min.).

Charles A. Holden, acting director, Thayer School of Civil Engineering, Dartmouth College, Hanover, N. H. (15 min.).

Frank E. Mathewson, director, department of industrial education, Dickinson High School, Jersey City, N. J. (15 min.)

Open discussion from the floor.

Summary of the discussion: Dr. David Snedden, Teachers' College, Columbia University, New York City.

Western Conference

II. The second conference will occur immediately following the annual convention of the Western Drawing and Manual Training Association, and will be held in the office of the Board of Education, Room 630, Tribune Building, 7 South Dearborn Street, at 9.30 o'clock, Saturday morning, May 10, 1919.

Discussion opened by:

J. W. Dietz, Educational Director, Western Electric Company, Chicago, member of Advisory Board, Committee on Education and Special Training, War Department. (15 min.)

George W. Bissell, Dean, Division of Engineering, Michigan Agricultural College, East Lansing, Michigan. (15 min.)

R. A. Kissak, Supervisor of Drawing and Manual Arts, Public Schools, Saint Louis, Mo. (15 min.).

William M. Roberts, Assistant Superintendent, Public Schools, Chicago. (15 min.)

Captain F. L. Beals, Reserve Officers' Training Corps, Chicago. (15 min.)

Open discussion from the floor.

Summary of the discussion: Robert W. Selvidge, Peabody College for Teachers, Nashville, Tenn., District Educational Director, Committee on Education and Special Training, War Department.

Notes

Those to whom this letter is addressed are cordially invited to attend the nearest conference.

The undersigned will represent the Commissioner of Education, and serve as chairman of the conferences.

A brief report of the discussions will be printed for distribution among those interested.

The conferences are called in conjunction with these educational conventions because it is known that some of the persons concerned expect to be in attendance at the conventions. It may prove desirable to call a more extended conference of the S. A. T. C. at some future date, but it seems best to hold these preliminary meetings at a minimum cost for travel and loss of time.

Heads of institutions located at some distance from New York or Chicago should not feel that they are under undue pressure to be represented at these conferences.

WILLIAM T. BAWDEN,
Assistant to Commissioner.

KINDERGARDEN HELPS FOR PARENTS

Know Your Child

No two children are alike, not even twin sisters. Any effort to make them so is wicked and wasteful. Courses of study administered to all children in the same way are destructive of originality and initiative. Uniformity of treatment is deadly and deadening.

Every normal child has possibilities in some things. To help him to discover and develop them is the greatest service society can render him and itself.

To study about a child is not to know the individual child. Traditions, customs, preconceived notions of habit and conduct must be subordinated if not eliminated, while studying the child. Fraternize with him, associate with him, be a good fellow with him and study him. But do not let him know you are doing this. There is no other study so fascinating, so absorbingly interesting. He will surprise you every day with what he knows and can do. Really he will teach you some things worth knowing, that is if you are in a mood to learn.

First of all the child is a little animal. He needs food fit to eat, clothes fit to wear and a house fit to live in. But he is also eminently spiritual and needs spirits fit to associate with.

The child learns as naturally as he eats or grows. Thus he needs mental food. If he does not thrive on that found in the home or school, change his mental diet. It will do him good and may help you.

Fear is one of the most withering curses of all ages. Don't try to scare him. Cultivate his hope, faith and courage. He will need these qualities later. The fact that they are rare does not lessen their value.

DR. J. H. FRANCIS,
United States Bureau of Education.

FEDERATION OF ALUMNAE NAMES CONVENTION PLACES

Third Biennial Session Will Take Place in St. Louis, May 30-June 4.

Announcement has just been made that the third biennial convention of the International Federation of Catholic Alumnae, postponed from October last on account of the country's then existent state of war, will be held in St. Louis, Mo., in the early

days of approaching summer. The dates decided upon are May 30 to June 4, inclusive. Convention headquarters will be the Hotel Statler. Plans for the transportation, entertainment and accommodation of thousands of visitors from all sections of the United States and Canada, which were perfected in October under the able leadership of Miss Stella R. Gillick, governor of the Missouri State chapter, and Miss Pauline Boisliniere, trustee of the I. F. C. A., have been adapted to the change of time and conditions. As member of the executive board resident in St. Louis, Miss Boisliniere has been given plenary powers by the president, Clare I. Cogan, A. M., to make arrangements for the convention pursuant to the original plans of October, and subject to any changes required by the exigencies of local conditions.

Archbishop Glennon, of St. Louis, the mayor of that city, officials and local dignitaries, both secular and religious, have extended a cordial welcome to delegates and visiting members and all signs point the way to a great convention. Committees in charge of the various convention activities, composed of local and state convent alumnae associations, have devoted their energies for more than a year to the successful planning of convention programmes. These will be given to the press at an early date.

The third biennial convention of the I. F. C. A. marks a tremendous advance in the growth and scope of this widely known organization. Hundreds of alumnae associations, aggregating an individual membership of 50,000 graduates of Catholic colleges, universities, academies and high schools, and representing the flower of educated Catholic American womanhood, have organized into a splendid army of workers in the cause of Catholic education, Catholic social service and Catholic literature. In the midst of the reconstruction and reshaping of world ideals which mark the present hour, religion as a factor both human and divine looms more brilliantly than ever, and the purposes, aims and accomplishments of the Federation of Catholic Alumnae assume a greater and more potential significance.

SCHOOL HOUSE FIRE HAZARDS—URGENT NEED OF BETTER PROTECTION FOR THE LIVES OF THE CHILDREN

Fire losses on school houses have been excessive for a number of years and are steadily increasing. Because of this fact the experience of the insurance companies on the class was collated recently

and it showed that for the five years ending with 1917 the loss ratio has been 75 per cent. This means a heavy deficit, and, in consequence, an increase of rates on school property is inevitable.

Modern educational methods have greatly increased the school house losses through their introduction of new hazards. Manual training departments practically bring the factory hazard into the buildings in which large numbers of children are housed. Kitchens are provided for the domestic science department and for the serving of meals to the pupils. Moving picture machines are in general use for educational purposes and entertainment, and the chemical and physical laboratories all present serious fire hazards. In addition, there is the increased use of school buildings as social centers for parties and dances and public meetings, involving the cigar and cigarette hazards.

These conditions apply chiefly to schools in the larger towns and cities, although many of these features are being introduced in the smaller towns and even in the township schools, which are supplementing the old district schools in the country. The record on unprotected schools is particularly bad, but even in towns with fire protection the loss has been unprofitable. In fourth class towns the school house is often the largest risk, and the fire department is inadequate to cope with a fire once well started; while in towns below the fourth class the protection is negligible for a large building. The majority of fires are due to the heating apparatus. In the country schools heating-stove fires are frequently started by coals falling from the open doors after the teachers and pupils have gone. In the larger cities, where regular janitors are employed, the losses due to the heating hazard are less, but in the smaller places, where the work of the janitors is incidental, they fire up but once or twice a day and the blazes start in their absence. Defective electric wiring and poor housekeeping are also prolific sources of school house fires, while the increased use of soft coal because of the fuel shortage, and of inferior grades of such coal, has led to many defective flue and sparks-on-shingle-roof fires.

Improved construction, better housekeeping and careful inspections are the principal remedies for these deplorable conditions. The tabulation of losses showed that the experience had been better in Ohio than in any of the other states considered. This is attributed to the superior building laws of that state relating to school houses, which were enacted after the burning of the Colling-

wood school, in which nearly 150 children lost their lives. Ohio requires that all school buildings more than one story high must be of fireproof construction, and the fire prevention regulations are strictly enforced by the state fire marshal, who also makes specially careful inspections of school house risks. Other states should not wait until they have a similar holocaust before safeguarding the lives of their children.

REVIEWS AND NOTICES

The Substance of Gothic, Six Lectures on the Development of Architecture from Charlemagne to Henry VIII, Given at the Lowell Institute, Boston, in November and December, 1916, by Ralph Adams Cram. Boston: Marshall Jones Co., 1917, pp. xx+200.

A chapter on the History of Architecture covering the period from Charlemagne to Henry VIII, from the pen of one who has shown himself a master of his art, must prove of abiding interest to architects and to those who are in preparation for the worthy exercise of this comprehensive art. The philosophical grasp of the subject and the beauty of style with which the thought is clothed will add materially both to the pleasure and profit of the student. But the book before us has a much wider appeal than this. It embodies fundamental educational principles of the utmost value to the teacher and to all who are interested in carrying on the work of education.

Perhaps the most fundamental and mischievous error lying at the root of the educational endeavor of the past few decades has been the persistent attempt to pass from expression to thought, from accident to substance, throughout the whole field of elementary education. In the study of nature carried on by trained specialists the procedure must, of course, be from phenomena to underlying forces and laws. It is in this way that our knowledge of nature advances. But advance here is difficult and slow, and it calls for the highest powers of the best trained minds of the world to make any advance whatever. In the work of imparting knowledge to children this process must be reversed. The beginning must be made with underlying principles and the process may then be easily followed to its external manifestations. In this way the immature mind under competent guidance may cover ground in a comparatively short time that required centuries of endeavor from an army of trained workers to rescue from the unknown. In the middle of the last century the universities took up the work of training men for research, and the methods which they quite properly followed were copied by the teachers in secondary and elementary schools to the great detriment of immature students. This educational doctrine has frequently been discussed by educators, but here, as elsewhere, it is difficult to bring home to the aver-

age teacher the force of an abstract principle when presented in abstract form, no matter how ably arguments in its favor may be marshalled. Dr. Cram, in "The Substance of Gothic," has presented this truth in concrete form with a cogency that none can escape. Not one of the many volumes on education that have come into our hands in recent years gives greater promise of usefulness to the teaching profession than this book.

The reviewer in attempting to present the methods which an author embodies in his book is tempted to quote specimen passages in the hope that they may induce the reader to examine the book for himself; but when the work forms a consistent whole, throbbing with life and beauty, such a practice can be little more than a hideous mutilation from which even the hardened reviewer must shrink. In this instance we turn to the preface and permit the author a few words about the scope and purpose of his own work:

In philosophical terminology every existing thing is composed of substance and accidents, the first being its essential quality, the second its visible form. Accidents may change while the substance remains immutable, and the substance may change though the accidents remain as before. Between the cradle and the grave man goes through a constant process of change, but that which makes each a definite individual, marked off from all others of his race in unique individuality, remains a fixed and immutable ego, however much it may develop and expand, or degenerate and fail. Death itself, which destroys the accidents of earthly housing, cannot touch the immortal soul or diminish its integrity, though the visible manifestation may differ as much from that of its earthly habitation as the moth differs from the chrysalis or the antecedent worm. So in the case of the Holy Sacrament of the Altar, the words of consecration and the miracle that follows thereon have no effect on the accidents of form, shape, colour, ponderability, but the substance has been wholly changed, and though to the senses the wafer is still but a white disk of unleavened bread the wine but the fermented juice of the grape, the one has become, *in substance*, the very Body of Christ, the other His sacred Blood.

These words might have been spoken by St. Thomas Aquinas, so completely and clearly do they express a fundamental truth of the philosophy of the Middle Ages. Too often, however, have Catholics themselves confined this concept to the Blessed Eucharist, in other matters drifting with the current and failing to see the universal application of the principle. Newton did not discover gravity; the magnitude of his discovery lay in his perception that the same law that governed the planet in its movements con-

trolled the apple in its fall; and one of the best services which Dr. Cram renders to the general reader and to the teacher in particular is that he makes clear that this principle must not be confined in its application to sacramental theology, but that it runs all through life. The reformers in their endeavor to win their followers away from allegiance to the Mother Church were not content with banishing ceremonial and destroying works of art. They sought to destroy the fundamental principles on which the whole structure of the Church's teaching and the Church's authority rested. But to continue the passage from which we have been quoting:

For four centuries and more it has been the fashion to deny this fundamental difference between substance and accidents, to maintain that the accidents are in fact the substance itself, and perilously to confuse, in every category of thought and action, the essential "thing in itself," with the casual and transient forms of its manifestations. The war is at the same time the penalty of this folly and its drastic corrective. Whatever may be its issue, one thing is sure, and that is its operation towards breaking all things into their component parts of inner fact and outward appearance; its merciful revelation of the illusory nature of the visible forms of the commonly accepted dogmas and axioms of four centuries, and of the eternal verity of things long hidden under deceitful masks, of the eternal falsity of things that had come before us in appealing and ingratiating guise.

I have called these lectures, given during the winter of 1916-17 in the Lowell Institute course in Boston, "The Substance of Gothic," because in them an effort is made, though briefly and superficially, to deal with the development of Christian architecture from Charlemagne to Henry VIII, rather in relation to its substance than its accidents; to consider it as a definite and growing organism and as the exact and unescapable exponent of a system of life and thought antipodal to that of the modernism that began its final dissolution at the beginning of August, A. D., 1914, rather than in the light of its accidents of form and ornament and details of structural design.

The promise here made is amply fulfilled in the splendid chapters which follow. The reader is made to live over again medieval Christian life and to realize how its noblest aspirations found expression in the great Gothic cathedrals. The thought, the feeling, the aspiration, the organization of the communal life of the people were indeed the "substance of Gothic," the organism the statues, the glass but the "accidents."

For the art of the Middle Ages was a communal art, and in this may lie the secret of its character. It grew from the spontaneous

demand of the whole people under the influence of a great and vital impulse. No beneficent millionaire, no Brahmin of superior taste, no august and official academy, no suddenly enriched middle class with social ambitions gave the call or dictated the forms of the fashions they would patronize. There were no architects as such, and no contractors; no vast and efficient building organizations on the one hand, or industrious walking delegates on the other. No man stood by himself on a pinnacle of superiority and by competitive bids chose the cheapest workmen, dictated to them what they should do, and, subject to the veto of the labour unions, saw that they did it. Medieval architecture was the work of free, proud, independent artists and craftsmen, working together, each in his own sphere, and all to the common end of the producing something better and more beautiful than had ever been seen before.

How far will it be possible for us in this period of reconstruction to rid ourselves of the faults of the superficial and of the ugly that have resulted from the breaking up of the communal life and the high ideals of the ages of faith, and to make a fresh beginning animated by the old forgetfulness of self and devotion to God and to the common good! In any case, every step we make towards this goal is a gain, and Dr. Cram has made himself a mighty force for good in this regeneration. His books stand out so conspicuously from the rank and file of the works issuing from our press that we hope they will find a place in every school, particularly in every Catholic school, in the land.

THOMAS EDWARD SHIELDS.

Projects in the Primary Grades, A Plan of Work for the Primary Grades and the Kindergarten, by Alice M. Krackowizer.
Philadelphia: J. P. Lippincott & Co., 1919, pp. x+221.

The influence of a great teacher continues to be felt long after he has done his work, and, unlike the record of a man's thinking left in books, the teacher's influence is left upon living, active minds which constantly modify and adjust the original thought to changed conditions. The book before us, we are told, is a record of this kind. The original trend of Dr. Parker's thought was in this instance modified by the influence of Drs. Salisbury, Bonser, McMurry, and Kilpatrick.

Children of the primary grades have not infrequently been made the victims of mistaken methods which sought to force in upon their consciousness the thoughts and conclusions of an adult world. Against this tendency Dr. Parker took a relentless stand. His

endeavor was to lead the teacher to take her stand with the child and to help him to react normally upon the various aspects of his everyday experiences, and to lead him, step by step, into an understanding of their underlying truths, and thus to build up an ordered knowledge derived through the senses of the child from the concrete world around him. Colonel Parker, however, was not blind to the child's need of mastering the tools by which his knowledge might be extended. The scope of the present book is fairly well summed up in this passage from the introductory chapter:

But, in addition to promoting this growth by the selection, stimulation and direction of the natural activities of the children in their environment of nature and social life, education is confronted with the problem of developing appreciation of the need and value of the tools by which these experiences are most effectively extended and to master their uses. To master the mechanics of these tool subjects or processes—reading, writing, and number—the life experiences all about children are very often quite subordinated or even omitted from serious consideration. Those teachers attempting to make much of the development of children by a natural, wholesome use of their interests and the life about them are frequently charged with neglecting their training in the mechanics of these school subjects. There is thus developed an apparent opposition between the two aspects of child development. Miss Krackowizer has endeavored to unify the two phases of the problem. She has brought together many typical illustrations of the nature and social experiences of children and shown the method of their usage as a means of developing an appreciation of need for reading, writing, and number, and also the method of their usage in most effectively teaching the elementary processes of these subjects as well.

The book will be found helpful and stimulating to primary teachers.

THOMAS EDWARD SHIELDS.

Food Saving and Sharing, Telling How the Older Children of America May Help Save from Famine Their Comrades in Allied Lands Across the Sea, prepared under the direction of the United States Food Administration, in cooperation with the United States Department of Agriculture and the Bureau of Education. New York: Doubleday, Page & Co., 1918, pp. x+102.

The value and timeliness of this little book will be recognized at once. It should be in the hands of the upper grade teachers of all our schools.

What is Democracy? by L. H. Bailey. Ithaca, New York: The Comstock Publishing Co., 1918, pp. 175. 8vo, cloth, \$1.00 net.

It is said of a political leader who had attained a certain success in the West that he succeeded in having a couple of stories about himself in every morning's paper and a couple more in every evening paper. When asked his opinion of a certain paper of some prominence it is said he looked it over and replied, "I do not find my name in it; it is not a good paper." It would be difficult to find an issue of any paper today in which the word democracy did not occur. The word is in every one's mouth and in everyone's thinking, but it is obviously true that the word lacks clear or consistent content in the minds of multitudes who use it. It is highly desirable that all those at least who aspire to leadership in any circle, no matter how restricted, should endeavor to clear their minds on this matter, and the present book will help to do this, whether we find ourselves in agreement with this author or not. The nine chapter headings give sufficient indication of its trend of thought. "What It Is Not"; "What It Is"; "Some of the Hindrances"; "Certain Main Considerations"; "The Bottom Rung"; "The Demand for Cheap Food"; "Permanent Agriculture and Democracy"; "The Reformation"; "The Open Door; Being a Point of View on China." The little book does not attempt to give elaborate analysis and legal and scholarly definitions. It is popular in form, and its aim is to assist in clearing the popular mind on this subject of fundamental importance. While we do not approve of the negative method in education unless it be used in a secondary capacity, the work which the author undertakes to do in this little volume employs the negative method in the first place profitably, as may be seen from the following brief excerpts:

Anti-monarchy is not democracy. When a monarchy is overthrown we hail the revolution as an instance of democracy; yet the people may be as far from democracy as the nadir is from the zenith. Contrariwise, when a king is set up we deplore the defeat of democracy; yet democracy might be only stabilized thereby.

Freedom is not democracy; it is only release from restraint. No people needs discipline and restraint so much as a democratic people, but it should be self-discipline. Freedom is only a condition antecedent to democracy. Of all forms of society democracy is furthest removed from anarchy.

Liberty is not democracy; it is only the political concept of freedom and unrestraint.

Racial independence and separateness is a doubtful apprenticeship to democracy. It tends to solidify the racial clan, making it a class enterprise in the world. Racial jealousies and hatred have always stood in the way of democracy, and the modern process has been to break down these barriers. There is a race instinct and culture that should be preserved, but whether political racial independence is the best means in the interest of humanity as a whole is yet in doubt. The method of political suppression of races has failed, but its opposite may not succeed. No longer are race lines circumscribed by territory. It looks as if the war is to leave us a legacy of racialism. How to preserve the race cult and at the same time to develop world democracy is henceforth our problem. One reason why democracy has thriven in North America is because the population is not a race but a brotherhood.

What is familiarly called personal liberty, by platformers and editors, is not democracy. It is more likely to be license to do as one will or to indulge in one's habit. It comes within the realm of conduct. Democracy is acting together rather than acting separately. Much of what we know as personal liberty is only personal selfishness.

Public education, although indispensable, does not assure democracy. Education tends toward superior commercial advantage, and toward selfish opportunity. Even those well educated at public expense may use their education only for personal pleasure and gain, and they are likely to employ their added powers in vaster projects of dominion. The discussions of the present moment show that highly educated persons may not be democrats. They may know the Demos only as an objective group for sociological analysis. Those who talk about democracy most may understand it least. They are likely to be aristocrats.

The pregnant truth which shines through these passages is sufficient indication of the grave need there is at present for removing misconceptions from a concept so fundamental and so important to the well-being of society. The positive or constructive parts of the book before us are not less lucid and valuable than the preliminary chapters. In it we are told, among other things, that—

a democratic society can exist only on the basis of active and enthusiastic public service. Essentially this service is voluntary, yet it may be required of those who do not volunteer. This service is far broader and deeper than military service alone. . . . The only freedom is organized freedom, that kindly involves the

whole people. Personal freedom, involving not service, means and civic and social disunion, every man looking for advantage or acting for himself. When selfish persons come together, they organize their selfishness and pass laws to protect it. . . . I find the root of democracy in spiritual religion rather than in political freedom or organized industrial efficiency. Democracy is a spiritual power or product in a people. It is invisible. Spiritual forces are stronger than guns. It expresses itself in humbleness of spirit. When any people assumes an attitude of superiority, we know thereby that it is not a democracy: pride goeth before destruction and a haughty spirit before a fall. Then may I say that real democracy is the perfect expression of religion and a perfected religion is the destination of man.

THOMAS EDWARD SHIELDS.

The Topography of Ancient Rome, by Samuel Ball Platner.

Second edition, revised and enlarged. Boston: Allyn and Bacon. 8vo, cloth, 552 pages. Price, \$3.00.

The purpose of this book, as set forth by the author in his introduction, is "to serve as an introduction to the study of the topography of ancient Rome for students of Roman antiquities and history, and incidentally as a book of reference for those who have any special interest in the monuments which remain." It contains an outline of the successive stages in the growth of the city, a discussion of the topography of each region and the position of its buildings so far as this is known, and a somewhat more detailed description of the more important structures. The book also contains several excellent maps and plans, and ninety-three well-chosen illustrations.

The author has been very careful with his references, which are of two classes: first, to the sources of information in ancient literature and inscriptions, and, second, to the most important material in current periodicals and the standard works on topography.

There are a few general books of reference which a teacher of elementary Latin should have in order to provide himself with a proper background for his work. Professor Platner's book we unhesitatingly place in this class.

ROY J. DEFARRARI.

Value of the Classics. Princeton, N. J.: Princeton University Press, 1917; pp. 396.

This volume is called "the first fruits" of the Conference on Classical Studies in Liberal Education held at Princeton Univer-

sity, June 2, 1917. It is a record of the addresses delivered at this notable gathering, together with an introduction and a collection of statements and statistics.

The introduction entitled "The Present Outlook" is by Andrew F. West, Dean of the Graduate School at Princeton University. Everything that this staunch defender of liberal education has to say on educational problems is indeed worthy of consideration, and the more serious becomes the place of the classics, the more noteworthy are the words which he utters in their defense.

The present precarious position of liberal education in general is set forth in this introduction as follows.

No argument seems needed for technical and professional studies, for they prepare students to enter on definite and fairly remunerative careers. But there is some hostility and much confusion in regard to liberal education in schools and colleges, and a good deal of the hostility springs from the confusion. The confusion is due to many causes, among them the diversity of interests in different regions, indifference to mental training as being in itself of "no use," the weaker instincts of unformed minds, the distracting multitude of possible studies, ignorance of the history of education, poor salaries, uncertain tenure, imperfect teaching, lack of agreement among school and college authorities, occasional disastrous political interference, and the fact that many weaker institutions are unable to maintain any standards except those which from time to time happen to suit the likings of their clientele. Add to this the notion, now happily declining, that students on entering college are better able to decide what they should study than the best educated experience is qualified to advise them.

Dean West then considers the two main objections to the classics: that they are poorly taught, and that they are a useless formal discipline, having a content of value, indeed, but one which is sufficiently available in translations. Space will not permit an examination of Dean West's arguments, but let a quotation from the conclusion of his article suffice:

Thus the cause of the classics is part of larger questions—the unity of our higher knowledge, the best training for all who can take it, the welfare of our land. Mathematics and classics, science and philosophy, history and modern literature are the nobler sons in the household of liberal training. To have known them all well enough to like them all, no matter which one we come to like most, is the best liberal education.

The main part of the volume is divided into two parts. The first includes the testimony contained in addresses given at the Con-

ference and in the statements of nearly three hundred competent observers representing the leading interests of modern life and including many of the highest names in our land. Four Presidents of the United States head the distinguished list. To make sure the evidence is as free from professional bias as is practicable, the teachers of the classics have been excluded except in a few cases, where they have been included for some special reason. This testimony, with only occasional variation in its degree of conviction or emphasis on one or another factor, converges steadily to a main conclusion, namely, that classical studies are of essential value in the best type of liberal education and that, wherever the classics are well taught, the result is satisfactory.

The second part is statistical. The most pertinent and reliable facts in the records of our schools and colleges are here presented and examined. They reveal the general and decided superiority of classical over non-classical students in the chief school studies and in college studies also. They also reveal the complete inaccuracy of recent assertions that the classics are poorly taught in comparison with other subjects.

Practically all of the material in this volume was specially prepared for the occasion of this conference, and it is indeed a fresh contribution of evidence for the case of the classics. Furthermore "it is not the evidence of mere tradition but of newly proved success."

ROY J. DEFERRARI.

The Teaching of High School Latin, by Josiah Bether Game, Ph.D., Professor of Ancient Languages, Florida State College for Women. The University of Chicago Press. Pp. 125. Cloth, \$1.00.

This is a stimulating and interesting little book for all teachers of Latin, although, as its title indicates, it is intended primarily for teachers of high-school Latin. While the author does not always present new ideas on his subject, yet he sets forth the old and new in a very concise and straightforward manner.

In the course of his discussion, Dr. Game considers, among other things, the value of Latin in our modern educational system, some common objections against the study of Latin and their refutation, the preparation of the teacher of Latin and his attitude

towards his work, the various courses in Latin as given in high schools, and some practicable suggestions for rousing the interest and enlivening the spirit of the classroom.

ROY J. DEFERRARI.

New Hymn Book for Church and School, by Hanz Merx. New York: Benziger Bros., 1917. Prayer Book Edition. Cloth, 30 cents; seal, gold edges, 70 cents. Organ accompaniment, \$2.00.

This work is a collection of hymns in new English translations covering the entire ecclesiastical year. It is suitable for congregational singing during Low Masses, Benediction of the Blessed Sacrament and other devotional exercises, as also for the use of church choirs and children's choirs. The melodies and text are selected from approved sources. The work has been authorized by His Grace Archbishop Mundelein for official use in the Archdiocese of Chicago, one of the first, if not *the* first, to adopt an official hymnal.

This volume, although comparatively small, containing but thirty-nine hymns in all, the last forty pages being taken up with prayers and devotions, will commend itself to all who desire the best in church hymns. The small volume contains both melody and words, so that the songs can be sung in an intelligent manner and not by rote or parrot fashion. The melodies are devotional, solid and churchly in their dignity. The hymns are arranged according to the seasons and the solemn feasts of the ecclesiastical year. It also contains a number of hymns suitable for Holy Hour devotions, and for rendition during Low Mass, at the Introit, Gospel, Offertory, Communion, etc. All the hymns are in English with the exception of four, an *O Salutaris*, *Tantum Ergo*, *Pange Lingua*, and *Stabat Mater*. It is a work of unusual worth, and in the hands of children it will give them a true conception of what sacred music ought to be.

F. J. KELLY.

Corona Virginum, by Aloysius Rhode. St. Louis, Mo.: B. Herder Book Co., 1917.

Composers of hymn books are gradually departing from the so-called opera hymn that contaminates so many of the hymn books that were published in years gone by. The efforts of these later

composers will soon rid our communities of that type of hymn which was an insult not only to the dignity of our services but to ordinary intelligence. The work mentioned above consists of melodious, ecclesiastical and approved hymns for female or boy choirs. It is arranged in four books or parts. The hymns are dignified in style, interesting and devotional in melody, religious and prayerful. The appearance of this work is another evidence of the growth of the liturgical spirit in this country. Catholic composers are gradually creating a style of Catholic Church music which will possess all the requirements of the true liturgical style.

Book I of this collection contains hymns for Benediction in two and three-part choruses possessing true liturgical character and sound musical qualities. Book II contains eight beautiful hymns for two or three-part choruses for Christmas, Lent, Easter and Pentecost. Book III contains eight devotional hymns in honor of the Sacred Heart and the Blessed Sacrament, all in English. Book IV contains eight English and two Latin hymns for two or three-part choruses in honor of the Blessed Virgin, St. Joseph, St. Francis and St. Anthony.

This work truly meets the requirements in words and music that Catholic services demand. The melodies, while very devotional in character, are sufficiently simple to be mastered by children in our schools who have been taught to read notes. Teachers in our schools whose duty it is to prepare the singing for Sunday services will find that this work measures up to all their demands. The voice parts are issued separately so that each singer can be provided with his own copy. Our parochial school teachers who are desirous of the best in church music will do well to examine this work.

F. J. KELLY.

Pedal Studies, Op. 29, by Mrs. Crosby Adams. Chicago: Clayton F. Summy Co., 1917. Price, \$1.00.

The correct and discriminating use of the pedal in piano-playing is something that is too little insisted upon by our teachers today. An otherwise skillful player will make a very poor impression by the wrong use of the pedal, especially by a slavish adherence to the usual signs for the use of the pedal supplied by the composer or publisher. The skillful use of the pedal is a matter of ear-training and not something that can be designated by certain signs. Pedal

signs in a composition mean nothing to the one who can feel when it is necessary to use the pedal and when not.

Only recently have children been taught how to use the pedal according to the dictates of their own taste. Very small children make use of a contrivance called a "pedal extension," which is a big aid to their musical instruction, for pedal teaching should begin as soon as the child is able to read music. This teaching must be good teaching with plenty of exercises to demonstrate the correct use of the pedals. Too many teachers hold to the idea that pedal use will come naturally to the child after a year or more instruction. Nothing can be farther from the truth. As a result of this opinion we have so many piano-players today whose use of the pedal is impossible.

This work is built upon the right principle, namely, the correct use of the pedal is a matter of ear-training. The authoress herself says: "The ear has everything to do with the manipulation of the pedals," and for this reason she has given directions in the study of the exercises to accomplish that one end, namely, the training of the ear to an acute and discriminating judgment as to when and how the pedal is to be used. Each exercise is prepared for by a principle clearly explained and illustrated before the principle is applied. The various styles of music are worked out so as to demonstrate the artistic use of the pedal. Piano teachers will welcome an intelligent work along this line, as correct and artistic pedal teaching is almost an unknown art.

F. J. KELLY.

Finger Plays, by Julia Lois Caruthers. Chicago: Clayton F. Summy Co., 1918. Price, 50 cents.

From its name, we gather that this work is a drill for children. The authoress in a few words gives us an idea of its character: "The purpose of the Finger Play is to initiate typical, technical forms and activities at the table, to be worked out later as tone studies at the piano." This work is a combination of simple rhymes with descriptive music for children. The children together recite or sing the text to music accompaniment, and when singing words that suggest movement or gesture, they execute that movement with the fingers, hand, wrist or arm. "See-Saw" is used to teach equality of finger action; "Jack Horner," action of the thumb; "the House that Jack built," individualization of the fingers; "Humpty-Dumpty," relaxation. The motions of the hand

and fingers are illustrated by means of diagrams. It is a very interesting and stimulating work for children in the lower grades and no doubt will be of great assistance to both teacher and pupil when the plays are worked out as tone studies at the piano. This is but the beginning of that most difficult part of the teaching of music, namely, interpretation.

F. J. KELLY.

The Dream of Mary, A Morality. Music by Horatio Parker.
New York: H. W. Gray Co., 1918.

We have here a cantata, beautiful in its simplicity, and sublime in the lesson it teaches. This play, of which the "Morality" forms a part, represents "the childhood of a saint." It is deeply religious and intensely interesting. The characters are: Father Antonius, a very pious man of God, whose cell forms the scene of the play; Fulvia, his ward, a little girl aged ten years, destined for martyrdom; and two pagans, Elsa, a tender little child and her father, Sigurd. The cantata opens with the child Fulvia reflecting her great piety and foretelling her martyrdom by the pagans. Sigurd, the pagan, enters and accuses Father Antonius of spiriting away his daughter Elsa, and, by magic, changing her into a beast. Fulvia makes every effort to convert both Sigurd and his daughter to the true faith, and this leads up to the presentation of the "Morality." As it is cantata, a chorus of children in fourth century costume sing hymns from time to time.

The "Morality" depicts ten scenes in the life of our Divine Savior, beginning with Bethlehem and the first Christmas, the miracles wrought by Christ, His appearance among the children, His Passion, Crucifixion, Death, Burial and Resurrection. All these scenes are most beautiful and touching, dealing as they do with the great truths of Christianity. In the last scene, "Christmas Once More," Sigurd and Elsa appear on the stage among the shepherds and kings.

The music of the cantata requires solo voices, adult chorus, Children's chorus and organ accompaniment. The music is very simple and religious, in keeping with the spirit of the play. It is a production which should especially appeal to Catholic societies, Sodalities, and to the pupils of our academies, who desire a beautiful and appropriate presentation during the sacred seasons of the year.

F. J. KELLY.

The Catholic Educational Review

JUNE, 1919

LETTER OF POPE BENEDICT XV TO THE AMERICAN EPISCOPATE

To James Gibbons, Cardinal of the Holy Roman Church, Archbishop of Baltimore, William O'Connell, Cardinal of the Holy Roman Church, Archbishop of Boston, and to the other Archbishops and Bishops of the United States of America.

Beloved Sons, Venerable Brethren, Health and Apostolic Benediction.

Your joint letter to Us from Washington, where you had gathered to celebrate the Fiftieth Anniversary of the Episcopate of Our beloved son James Gibbons, Cardinal Priest of the Holy Roman Church, was delivered to Us on his return by Our Venerable Brother Bonaventura, Titular Archbishop of Corinth, whom We had sent to represent Us and bear you Our message of joy on this very notable occasion. Your close union with Us was confirmed anew by the piety and affection which your letter breathed, while your own intimate union was set forth in ever clearer light by the solemn celebration itself, so perfectly and successfully carried out, no less than by the great number and the cordiality of those present. For both reasons we congratulate you most heartily, Venerable Brethren, all the more, indeed, because you took the opportunity to discuss matters of the highest import for the welfare of both Church and country. We learn that you have unanimously resolved that a yearly meeting of all the bishops shall be held at an appointed place, in order to adopt the most suitable means of promoting the interests and welfare of the Catholic Church, and that you have appointed from among the bishops two commissions, one of which will deal with social questions, while the other will study educational problems, and both will report to their Episcopal

brethren. This is truly a worthy resolve, and with the utmost satisfaction We bestow upon it Our approval.

It is, indeed, wonderful how greatly the progress of Catholicism is favored by those frequent assemblies of the bishops, which Our predecessors have more than once approved. When the knowledge and the experience of each are communicated to all the bishops, it will be easily seen what errors are secretly spreading, and how they can be extirpated; what threatens to weaken discipline among clergy and people and how best the remedy can be applied; what movements, if any, either local or nation-wide, are afoot for the control or the judicious restraint of which the wise direction of the bishops may be most helpful. It is not enough, however, to cast out evil; good works must at once take its place, and to these men are incited by mutual example. Once admitted that the perfection of the harvest depends upon the method and the means, it follows easily that the assembled bishops, returning to their respective dioceses, will rival one another in reproducing those works which they have seen elsewhere in operation, to the distinct advantage of the faithful. Indeed, so urgent is the call to a zealous and persistent economico-social activity that we need not further exhort you in this matter. Be watchful, however, lest your flocks, carried away by vain opinions and noisy agitation, abandon to their detriment the Christian principles established by Our predecessor of happy memory, Leo XIII, in his Encyclical Letter *Rerum Novarum*. More perilous than ever would this be at the present moment, when the whole structure of human society is in danger, and all civic charity, swept by storms of envious hate, seems likely to shrivel up and disappear.

Nor is the Catholic education of children and youth a matter of less serious import, since it is the solid and secure foundation on which rests the fulness of civil order, faith and morality. You are indeed well aware, Venerable Brethren, that the Church of God never failed on the one hand to encourage most earnestly Catholic education, and on the other to vigorously defend and protect it against all attacks; were other proof of this wanting, the very activities of the Old World enemies of Christianity would furnish conclusive evidence. Lest the Church should keep intact the faith in the hearts of little children, lest her own schools should compete successfully with public anti-religious schools, her adversaries declare that to them alone belongs the right of teaching,

and trample under foot and violate the native rights of parents regarding education; while vaunting unlimited liberty, falsely so-called, they diminish, withhold, and in every way hamper the liberty of religious and Catholic parents as regards the education of their children. We are well aware that your freedom from these disadvantages has enabled you to establish and support with admirable generosity and zeal your Catholic schools, nor do We pay a lesser meed of praise to the superiors and members of the religious communities of men and women who, under your direction, have spared neither expense nor labor in developing throughout the United States the prosperity and the efficiency of their schools. But, as you well realize, we must not so far trust to present prosperity as to neglect provision for the time to come, since the weal of Church and State depends entirely on the good condition and discipline of the schools, and the Christians of the future will be those, and those only, whom you will have taught and trained.

Our thoughts at this point turn naturally to the Catholic University at Washington. We have followed with joy its marvelous progress so closely related to the highest hope of your churches, and for this Our good will and the public gratitude are owing principally to Our Beloved Son the Cardinal Archbishop of Baltimore and to the Rector of the University, Our Venerable Brother, the Titular Bishop of Germanicopolis. While praising them, however, we do not forget your own energetic and zealous labors, well knowing that you have all hitherto contributed in no small measure to the development of this seat of higher studies, both ecclesiastical and secular. Nor have we any doubt but that, henceforth, you will continue even more actively to support an institution of such great usefulness and promise as is the University.

We make known to you also how deeply we rejoice to hear that popular devotion to Mary Immaculate has greatly increased in view of the proposal to build on the grounds of the University the National Shrine of the Immaculate Conception. This most holy purpose merited the approval and cordial praise of Our Predecessor of happy memory, Pius X. We, too, have always hoped that at the earliest possible date there would be built, in the National Capital of the great Republic, a temple worthy of the Celestial Patroness of all America, and that all the sooner because,

under the special patronage of Mary Immaculate, your University has already attained a high degree of prosperity. The University, We trust, will be the attractive center about which will gather all who love the teachings of Catholicism; similarly, We hope that to this great church as to their own special sanctuary will come in ever greater numbers, moved by religion and piety, not only the students of the University, actual and prospective, but also the Catholic people of the whole United States. O may the day soon dawn when you, Venerable Brethren, will rejoice at the completion of so grand an undertaking! Let the good work be pushed rapidly to completion, and for that purpose let everyone who glories in the name of Catholic contribute more abundantly than usual to the collections for this church, and not individuals alone but also all your societies, those particularly which, by their rule, are bound to honor in a special way the Mother of God. Nor in this holy rivalry should your Catholic women be content with second place, since they are committed to the promotion of the glory of Mary Immaculate in proportion as it redounds to the glory of their own sex.

After thus exhorting you, it behooves Us now to set an example that will lead Our hearers to contribute with pious generosity to this great work of religion, and for this reason We have resolved to ornament the high altar of this Church with a gift of peculiar value. In due time, We shall send to Washington an image of the Immaculate Conception made by Our Command in the Vatican Mosaic Workshop, which shall be at once a proof of Our devotion towards Mary Immaculate and Our goodwill towards the Catholic University. Our human society, indeed, has reached that stage in which it stands in most urgent need of the aid of Mary Immaculate, no less than of the joint endeavors of all mankind. It moves now along the narrow edge which separates security from ruin, unless it be firmly re-established on the basis of charity and justice.

In this respect, greater efforts are demanded of you than of all others, owing to the vast influence which you exercise among your people. Retaining, as they do, a most firm hold on the principles of reasonable liberty and of Christian civilization, they are destined to have the chief rôle in the restoration of peace and order, and in the reconstruction of human society on the basis of these same principles, when the violence of these tempests

tuous days shall have passed. Meantime, We very lovingly in the Lord impart the Apostolic benediction, intermediary of divine graces and pledge of Our paternal goodwill, to you Our Beloved Sons, to Our Venerable Brethren and to the clergy and people of your flocks, but in a particular manner to all those who shall now or in the future contribute to the building of the National Shrine of the Immaculate Conception at Washington.

Given at St. Peter's, Rome, the tenth day of April, 1919, in the fifth year of Our pontificate.

BENEDICT PP. XV.

THE TOWNER BILL AND THE CENTRALIZING OF EDUCATIONAL CONTROL

On May 19 Mr. Towner introduced in the House of Representatives a bill "to create a Department of Education, to authorize appropriations for the conduct of said Department, to authorize the appropriation of money to encourage the States in the promotion and support of education, and for other purposes."

This proposed legislation is not new. It is substantially the same as the Smith bill, introduced in the Senate on the 19th of February, and which passed its second reading before Congress adjourned. It is a manifestation which is growing stronger day by day of a centralizing tendency, which is gradually transforming the fundamental framework of our institutions by centralizing authority and removing control of the most vital elements in life from the people most intimately concerned. The statement of the purpose of the bill seems innocent enough: to lend dignity to the educational work of the nation and assistance in unifying the work and lifting it to a higher level. The real purpose of the bill, however, is to remove the control of education from the several States and lodge it in the National Congress and in a Secretary of Education to be appointed by the President with the approval of Congress. With this central aim of the bill there are associated several lesser aims, such as adding to the salary of the public school teachers throughout the United States, encouraging physical education, and assisting the rural schools.

Section 6 of the Towner bill proposes "that for the fiscal year ending June 30, 1921, and annually thereafter, the sum of \$500,000 is hereby authorized to be appropriated out of any money in the Treasury not otherwise appropriated, to the Department of Education, for the purpose of paying salaries and conducting investigations and paying all incidental and travelling expenses and rent where necessary, and for the purpose of enabling the Department of Education to carry out the provisions of this Act. . . . " Section 7 of the same bill reads "that in order to encourage the States in the promotion and support of education, there is hereby authorized to be appropriated, out of any money in the Treasury not otherwise appropriated, for the fiscal year ending June 30, 1921, and annually thereafter, \$100,000,000 to be apportioned, dispersed, and expended as hereinafter provided."

The distribution of this \$100,000,000 is determined in the following sections:

Sec. 8. That in order to encourage the States to remove illiteracy, three-fortieths of the sum authorized to be appropriated by Section 7 of this act shall be used for the instruction of illiterates ten years of age and over. Such instruction shall deal with the common-school branches and the duties of citizenship, and when advisable shall prepare for some definite occupation. Said sum shall be apportioned to the States in the proportions which their respective illiterate populations of ten years of age and over, not including foreign-born illiterates, bear to such total illiterate population of the United States, not including outlying possessions, according to the last preceding census of the United States.

Sec. 9. That in order to encourage the States in the Americanization of immigrants, three-fortieths of the sum authorized to be appropriated by Section 7 of this act shall be used to teach immigrants ten years of age and over to speak and read the English language and to understand and appreciate the spirit and purpose of the American Government and the duties of citizenship in a free country. The said sum shall be apportioned to the States in the proportions which their respective foreign-born populations bear to the total foreign-born population of the United States, not including outlying possessions, according to the last preceding census of the United States.

Sec. 10. That in order to encourage the States to equalize educational opportunities, five-tenths of the sum authorized to be appropriated by Section 7 of this act shall be used in public elementary and secondary schools for the partial payment of teachers' salaries, for providing better instruction and extending school terms, especially in rural schools and schools in sparsely settled localities, and otherwise providing equally good educational opportunities for the children in the several States, and for the extension and adaptation of public libraries for educational purposes. The said sum shall be apportioned to the States, one-half in the proportions which the number of children between the ages of six and twenty-one of the respective States bear to the total number of such children in the United States, and one-half in the proportions which the number of public school teachers employed in teaching positions in the respective States bear to the total number of public school teachers so employed in the United States, not including outlying possessions, said apportionment to be based upon statistics collected annually by the Department of Education.

Provided, however, That in order to share in the apportionment provided by this section a State shall establish and maintain the following requirements unless prevented by constitutional limitations, in which case these requirements shall be approximated

as nearly as constitutional provisions will permit: (a) a legal school term of at least twenty-four weeks in each year for the benefit of all the children of school age in such State; (b) a compulsory school attendance law requiring all children between the ages of seven and fourteen to attend some school for at least twenty-four weeks in each year; (c) a law requiring that the English language shall be the basic language of instruction in the common school branches in all schools, public and private.

Sec. 11. That in order to encourage the States in the promotion of physical education, two-tenths of the sum authorized to be appropriated by Section 7 of this act shall be used for physical education and instruction in the principles of health and sanitation, and for providing school nurses, school dental clinics, and otherwise promoting physical and mental welfare. The said sum shall be apportioned to the States in the proportions which their respective populations bear to the total population of the United States, not including outlying possessions, according to the last preceding census of the United States.

Sec. 12. That in order to encourage the States in the preparation of teachers for public-school service, particularly in rural districts, three-twentieths of the sum authorized to be appropriated by Section 7 of this act shall be used to provide and extend facilities for the improvement of teachers already in service and for the more adequate preparation of prospective teachers, and to provide an increased number of trained and competent teachers by encouraging, through the establishment of scholarships and otherwise, a great number of talented young people to make adequate preparation for public school service. The said sum shall be apportioned to the States in the proportions which the number of public school teachers employed in teaching positions in the respective States bear to the total number of public school teachers so employed in the United States, not including outlying possessions, said apportionments to be based on statistics collected annually by the Department of Education.

Sec. 13. A State may accept the provisions of any one or more of the respective apportionments authorized in Sections 8, 9, 10, 11 and 12 of this act, and may defer the acceptance of any one or more of said apportionments: *Provided, however*, that no money shall be apportioned to any State from any of the funds provided in Sections 8, 9, 10, 11 and 12 of this act, unless a sum equally as large shall be provided by said State, or by local authorities, or by both, for the same purpose: *And provided*, that the sum or sums provided by a State for the equalization of educational opportunities, for the promotion of physical education and for the preparation of teachers, shall not be less for any year than the amount provided for the same purpose for the fiscal year next

preceding the acceptance of the provisions of this act by said State: *And provided further*, That no money apportioned to any State under the provisions of this act shall be used by any State or local authority directly or indirectly, for the purchase, rental, erection, preservation, or repair of any building or equipment, or for the purchase or rental of land, or for the payment of debts or interest thereon.

It is provided further on, in Section 14, "that all the educational facilities encouraged by the provisions of this act and accepted by a State shall be organized, supervised, and administered exclusively by the legally constituted State and local educational authority of said State, and the Secretary of Education shall exercise no authority in relation thereto except as herein provided to insure that all funds apportioned to said State shall be used for the purposes for which they are appropriated, and in accordance with the provisions of this act accepted by said State."

This bill is interesting from many points of view, but it is scarcely more interesting than the lobby which is being organized to secure its enactment; 700,000 public school teachers scattered through every village and hamlet and congregated in larger numbers in every city of the land are lined up behind the measure by a promise of an annual dole of \$50,000,000 from the National Treasury. The rural populations throughout the entire country are promised an annual dole of \$22,000,000 for their schools, to be divided between contributions toward the training of teachers and the removal of illiteracy. The large section of the population which is enthusiastically interested in the rapid Americanization of foreigners is promised \$7,500,000 for their pet project, while the advocates of physical training, who are very numerous in the land, are promised \$20,000,000, provided they all line up back of this, bill. A well organized lobby carried the Prohibition Amendment and taught people political wisdom, at least that sort of political wisdom that secures any desired legislation however undesirable it may be.

The propaganda mills are hard at work covering up and obscuring the objectionable features of the bill and emphasizing the interests of the particular section of the people appealed to. The following article sent out to the press of the country a few days ago from the office of the Field Secretary of the National Education Association by Hugh S. McGill is a good sample of this:

AMERICA'S UNFINISHED WORK

*Hugh S. Magill, Field Secretary
National Education Association*

The treaty of peace is completed. A league of nations seems assured. Autocracy has received a crushing blow, but the spirit of autocracy is not dead. By the blood of millions democracy has been saved, but democracy is not yet secure. Monarchy has been dethroned, but anarchy and the tyranny of the mob still threaten the world. Liberty must find her only safe abiding place in organized free government, where law is revered and obeyed.

A great unfinished work remains. A better civilization must be builded, founded on a higher conception of man's relation to his fellowman. The vicious spirit of greed and human selfishness must give way to the nobler impulses of human brotherhood. From the millions who perished we must take "increased devotion to the cause for which they gave the last full measure of devotion."

The world is looking to America for guidance and she must rise to her opportunity. But to be worthy of world leadership America must recognize always that her prestige depends not upon her boundless material resources but upon her steadfast devotion to her national ideals; not upon her wealth but upon her manhood and womanhood. Regarded by the world as a pleasure loving, money-getting people, we rose, stirred by a mighty passion for liberty and justice, to the support of those who were battling to save the world from autocracy and oppression. It was the inspiring and compelling influence of great ideals that lifted America to the eminence of international supremacy and leadership. The mortal conflict over, shall we forget the lessons it has taught, and, becoming grossly materialistic, predicate our greatness upon our wealth alone?

"Ill fares the land to hastening ills a prey,
Where wealth accumulates and men decay."

The principles set forth in the Declaration of Independence, the Preamble of our Constitution and the Gettysburg Address, must be more fully realized here in the United States. Life, liberty and the pursuit of happiness are not yet vouchsafed to all. Equality of opportunity is not enjoyed by all who have a right to claim the blessings of our free government. And yet, "to establish these rights governments are instituted among men." Thousands die every year as a result of insanitary conditions and from preventable diseases. There are a million and a half native born whites and two and a quarter million native born colored citizens of America who cannot read or write.

An American soldier of pure Anglo-Saxon blood, whose parents and grandparents were born in America, when asked why he had never learned to read and write, replied, "Captain, I never had no

chance." What American is not humiliated by the fact that, nearly a century and a half since our fathers gave to the world our charter of liberty declaring all men created equal and endowed by their Creator with certain inalienable rights, millions born in this country cannot read that charter nor the Constitution which they are sworn to uphold with their lives. If this be a national disgrace, it establishes a national responsibility.

Education a National Issue

The most important subject before the American people today, and the one most neglected by statesmen, is the question of public education. Our fathers recognized the vital importance of this question away back at the founding of this government when they solemnly declared in the Ordinance of 1787, "Religion, morality and knowledge being necessary to free government and the happiness of mankind, schools and the means of education shall forever be encouraged." But notwithstanding the fact that education is so "necessary to free government," and so vitally related to national welfare, it has never received just recognition by the National Government. Agriculture, commerce and labor have been exalted to departmental rank, each with a Secretary in the President's cabinet, while education is still tucked away in a bureau of the Interior Department.

The National Government has made liberal appropriations for the promotion of special education but has failed to go right to the heart of the subject and encourage the states in the training and support of teachers and the promotion of general education. Vocational education is important and should be promoted, but it is not so essential to the welfare of the nation as that every child should have the opportunity to obtain a good common school education. The Americanization of adult immigrants and the attempted education of adult illiterates is very necessary, but the most effective place to teach American ideals is in our public schools, and if free school privileges are guaranteed to every child in America illiteracy will soon disappear.

Education is so vitally essential to the very life of our nation that patriotic considerations demand that the National Government shall encourage and assist the States in its promotion. The Nation, the State and the local community should each bear a just share of the necessary expense, for each shares in the benefits derived. In addition to financial aid, the National Government should give to the States and to the people the benefits of educational research and investigation, but the administration and control of the schools must be left to the States and local communities. The Federal Government has no right under the Constitution to undertake the supervision and control of education in the States.

Who Is Back of This Movement?

Who is supporting this movement to establish a Department of Education and grant federal aid to the states in promoting education? Those who think the promotion of human welfare is the first duty of the nation. Those who would profit by the great lessons which the war has taught, who believe that to "secure the blessings of liberty to ourselves and our posterity" America must develop through education a citizenship physically and intellectually sound and imbued with the spirit and ideals of true Americanism.

Back of this movement is the National Education Association representing the seven hundred thousand teachers of America. Back of it is the American Federation of Labor, representing the millions of toilers who want the best educational advantages for their children. Back of it are the forward looking men who believe that education is essential to democracy and the best insurance against anarchy and social disorders. And back of it are the noble women of America who have endorsed it in their clubs and organizations and who will work for it until it is enacted into law.

Of course we shall have to overcome the influence of certain rich men in the North who claim they should not be taxed by the Government to help educate American children born in the South. Such men have not yet learned to think in terms of all America. They should be proud to contribute in proportion to their wealth to the education of every child under the protection of our flag, whether that child were born in the crowded city of the North or the remote rural district of the South. We spent billions of wealth and thousands of lives to uphold liberty abroad, nor did anyone cavil over who was paying most. Shall we be less patriotic in caring for our own? Shall we begrudge a few hundred millions to make secure the foundations of liberty at home?

The ultimate success of this movement is certain. It may be hindered but it cannot be stopped. It is a part of America's unfinished work. The principle is sound. The cause is just. It is bound to win.

Mr. McGill quite successfully camouflages the effort of the Towner Bill to wrest the control of education from the States and lodge it in a National Department of Education, and he solemnly tells his readers, "In addition to financial aid, the National Government would give to the States and to the people the benefits of educational research and investigation, but the administration and control of the schools must be left to the States and local communities. The Federal Government has no right under the Constitution to undertake the supervision and control of education in the States." This same sentiment is expressed in the conclud-

ing paragraph of Section 14 of the Towner Bill. "And provided further, that all the educational facilities encouraged by the provisions of this act and accepted by a State shall be organized, supervised, and administered exclusively by legally constituted State and local educational authorities of said State, and the Secretary of Education shall exercise no authority in relation thereto except as herein provided to insure that all the funds apportioned to said State shall be used for the purposes for which they are appropriated, and in accordance with the provisions of this act accepted by said State." This sounds very well, but what do we find to be the actual situation? There are many people in our midst who believe in the sacredness of the home, and who realize that the natural bonds which build up and support the home are chiefly made up of the five-fold dependence of the child upon its parents, for love, for nutrition, for protection against danger, for remedy in disaster, and for the models of his imitative activity. If the State should take over any of the corresponding functions of the parent, it thereby weakens the home, and the State is in reality made up of homes and must remain so if it is to remain a healthy Christian State. The most deadly enemy of society is to be found in those organized influences that are aimed at the strength and the life of the home. Many of the States have refused to yield to this pressure. The conviction still holds with them that if the child needs nursing it should be provided for through its parents, if he needs the assistance of the dentist, again it should come to him through his parents, but the Towner Bill will have none of this. It insists that the State give up its convictions along these lines, and not only administer the funds provided through the National Government, but that it must raise an equal sum to add to that supplied by the National Government to provide district nurses, dental clinics, etc. Now, we are not concerned here with the rights or the wrongs of this controversy, but we do hold that in accordance with the spirit of our Government and the Constitution of the United States, the National Government has no jurisdiction in the matter and no right whatever to interfere. It may be said that the National Government does not appoint an officer to enforce these provisions upon an unwilling State. The State can refuse to accept the national grant, but it should be remembered that in so doing it is forfeiting its proportion of the national fund which has been

contributed by its own citizens in the form of income tax and in other forms of national taxation. Again, the State cannot receive its proportion of the \$100,000,000 grant unless it maintains a school term of a designated length, the designation to be not by the will of the State, but by the will of the National Government. Again, compulsory school attendance is a matter upon which there is not universal agreement. But, any State, in order to receive its allotment of this national grant, must enact a compulsory school attendance law requiring all the children between the ages of 7 and 14 to attend school for at least 24 weeks in each year. Again, while there is pretty general agreement that the English language should be the basic language of instruction in the common school branches in all schools, public and private, the National Government lays down this as another condition necessary if the State is to receive its quota. From these things it should be sufficiently evident that the Towner Bill aims at giving the real control of education to the National Government, while at the same time avoiding the constitutional provisions intended to prevent this centralized control. The Carnegie Institute demonstrated the power of money to control the standards and the spirit of educational institutions throughout the country. Nevertheless, the Carnegie Institute has no legal status and no legal backing in this jurisdiction over educational institutions. The function and the power of money to control education was demonstrated long before the Carnegie Institute was founded in many of the Western States where the real control of the local school was wrested from the local community and lodged in State officials through the granting of State per capita subsidies to local schools that complied with the conditions laid down by the State officials.

The Towner Bill, it may be added, does not force its conditions upon any State, since any State may refuse compliance and will incur thereby no penalty. It will merely forfeit its pro rata of the national grant. This would have more plausibility if the national grant were derived from some wholly independent source, such as the Carnegie Fund, but it is hard to see its force in the light of the fact that the proposed grant is to be derived through taxes from the people of every State, whether they accept the grant or not.

Mr. McGill sounds very plausible when he tells us, "Education is so vitally essential to the very life of our nation that patriotic

considerations demand that the National Government shall encourage and assist the States in its promotion." Poor sovereign States, poor little waifs, that still need the encouragement of a nursing bottle and paternal guidance and protection and paternal encouragement in the performance of their most elementary duties! Has all consciousness of Statehood and its dignity departed from the several States of this Union that they can calmly endure these insults? It also sounds well to say, "The Nation, the State and the local community should each bear a just share of the necessary expense, for each shares in the benefits derived." But such a statement fails to disclose the fact that the selfsame people pay all three taxes. What it really means is that they have something to say about the disposal of their funds in the local community, a little to say about the disposal of their contribution through State authority, and scarcely anything to say about the disposal of their contribution through the National Government. The several sovereign States are calmly asked to permit a large share of the school funds to be handled by the National Department of Education, and that in the handling of these funds the National Department of Education lay down its own conditions, among which is the condition that each State shall raise an additional amount equal to its pro rata of the national grant and allow that, too, to be controlled by the Department of Education. The States are asked to give up their inalienable rights and privileges to the National Government and its Executive Department and to furnish the National Government at the same time with an effective club to compel compliance.

Mr. McGill adds, "In addition to financial aid, the National Government should give to the States and to the people the benefits of educational research and investigation." From this statement the unwary reader might reasonably conclude that this was a new benefit to be derived through the Towner Bill, whereas, in fact, the United States Bureau of Education under the Department of the Interior has for several decades been performing this function in a most efficient and worthy manner. It has collected information from all the civilized nations of the earth that would be of use to our schools. It has compiled statistics, conducted surveys, and lent its aid and help to educational institutions whether supported by the State, by religious denominations, or by private beneficence, nor has the Bureau of Education attempted to secure

control of any school in any measure through the conferring of its benefactions. The functions of the Bureau of Education are such as rightly belong to the National Government and may rightly be performed by it, but the Towner Bill, seeking to utilize national funds in order to coerce the several States into compliance with the theories of a few men, is quite another matter, and should not be confounded by the public with an institution that it has long so well and favorably known.

THOMAS EDWARD SHIELDS.

LAND COLONIZATION¹

I. THE PLAN

The United States Department of the Interior is asking Congress to permit it to prepare farms for the returning soldiers and sailors who wish to settle on the land. The plan of the Department is to hire the ex-service men at a fair wage to build up the farms and farm buildings and then to sell them the land upon such terms as would practically insure the success of the enterprise.

The Interior Department would have the Federal Government cooperate with the States in the working out of the project. A model bill has already been sent to the different States which, when enacted into law, will make possible this cooperation as soon as Congress has enacted its legislation.

To state the plan in a general way, it is proposed that the States furnish the land out of which the farms for the returning soldiers and sailors are to be made and that the Federal Government be responsible for the work of making the land into farms and selling it to the settlers. In the working out of the plan the Federal Government will in many cases create the farms out of its own land without State aid; and undoubtedly many of the States will develop farm colonies without Federal aid. But the general plan is to be one of cooperation.

Many varieties of lands are to be used in the enterprise. Secretary Lane of the Department of the Interior has called attention to the important work that has already been done by the Reclamation Service in the matter of irrigating the dry lands of the West and he points out that there is still much of this kind of work that can be done. He would also reclaim extensive areas of swamp lands by draining them and he would also make homes for settlers on the cut-over timber lands by pulling the stumps which interfere with the use of agricultural implements.

These three types of reclamation, namely, irrigation, drainage and the pulling of stumps, are especially emphasized by Secretary Lane, but there are many other situations where Government assistance would be extremely desirable in helping the ex-soldiers and sailors to a successful start as farmers. For example, in

¹ Reconstruction Pamphlets No. 2, National Catholic War Council.

many parts of the country where the land has been allowed to deteriorate a judicious application of agricultural instruction and financial aid will enable the settler to rebuild the soil and to make farming profitable where otherwise his efforts would be doomed to failure.

The various States will naturally desire to retain their returning soldiers and sailors within their own borders as far as possible. For this reason it will not be desirable for the Department of the Interior to concentrate its reclamation efforts upon any one type of land. Plenty of arid land is to be had in the West upon which a great deal of labor could be employed in the immediate future in irrigation projects and out of which many rich farms could be made. But farms must also be built out of the swamp lands of the East and the cut-over lands of the Northwest and North and South.

It is estimated that there are between fifteen and twenty million acres of land in the possession of the Government upon which the rainfall is insufficient to produce crops but which may be reclaimed by irrigation. There are said to be between seventy and eighty million acres of swamp and overflowed land of which sixty million acres can be reclaimed and made profitable for agriculture. Of former timber lands but now merely stump-bearing lands there are roughly two hundred million acres in the United States suitable for agricultural development. Add to these vast areas the millions of acres of unused lands that need only intelligent treatment in order to make them crop-bearing and it will be at once evident that there will be no dearth of land upon which to employ those of the returning soldiers and sailors who desire such employment.

II. THE NEED

Two serious problems face the American people. One is the problem of supplying food to a starving world. The other is the problem of unemployment.

The world stands ready to take from us for the immediate future a practically unlimited quantity of food stuffs. We are admonished that while the war is over for many purposes, it is not over in so far as the saving of food is concerned. Our associates and our late enemies in the war stand in need of our food production in excess of what is required for ourselves.

But the demand upon the soil of America for a large food production will not cease when the ugliest of the wounds of war have been healed. As the years go on our own increasing numbers will call for an ever-enlarging food supply.

In Napoleon's day, Great Britain could have fed her eight millions of people from the products of her own land if an enemy had succeeded in blockading her entire coast line. To-day the forty million residents of the island would be at the mercy of a foe that could prevent the importation of foodstuffs. As the nation has grown in industry and great cities have been built up, it has been necessary to supplement home agricultural production by the products of other lands.

The United States with her immense industrial development is still an agricultural nation. But as her industrial expansion continues she will be compelled to press harder and harder on her land for subsistence. It is by no means unthinkable that the day will come when the United States will be mainly an importer rather than an exporter of the products of the farm.

In the year 1800 there were approximately five million persons in the United States. In 1850 the population was twenty-three million; in 1880, fifty million; in 1900, seventy-six million; and in 1918, one hundred and six million. What it will be in 1925 we do not know, but it is reasonable to assume that the food supply sufficient for to-day will not be sufficient for that not far distant date. Our younger soldiers returning from the battle front may even indulge in academic speculation as to our probable source of food supply in 1950.

The second of the two problems named above is that of unemployment. At all times there is a certain amount of unemployment in industry. That is, there are always men who are able to work and who are seeking work, but who are out of work.

Even during the war when the clamor for labor for war industries was the loudest there were certain trades in which there was a good deal of unemployment. For example, in many parts of the country where there was no Government construction work there was dullness and unemployment in the building trades because of the difficulty or impossibility of getting material.

In times of peace there is always a certain amount of unemployment. The amount of it is greater at some times than at other times. Years of industrial expansion are followed by years of

business depression when wages fall and employees are discharged in large numbers. These discharged men, demoralized, seek for work which returns to them only with the return of business prosperity.

Again, employment in many occupations is of a seasonal nature. There is a part of the year when workers are needed, only to be discharged when the slack season arrives. There are for instance many industries which work feverishly for the Christmas holiday trade and which have their dull season as soon as the holiday is reached.

Then, too, there are casual occupations where workers are employed in considerable numbers upon a job lasting only a day or a few days. When the job is finished the workers become idlers and their time is wasted until a new job turns up. The work of the longshoreman has long served as the type of this kind of unemployment.

In the years that are to come, these various forms of unemployment will be with us as they have been in the past unless some serious effort is made to find a remedy for them. In the more immediate future they will be with us in an accentuated form due to the fact that such a large number of soldiers and sailors will be returning to civilian life and such a large number of workers in munitions factories will be seeking employment in peace industries. Moreover, women have gone into industry in large numbers during the war and many of them will no doubt remain in their new-found places in the years that are to come. The men who have formerly held these positions will now be compelled to look for other work.

To sum up the situation: we are confronted by the likelihood of unemployment on a large scale in the years directly ahead of us, and we are urged to produce food for the world for the immediate future and to prepare to produce food for ourselves on a larger scale than hitherto for the years that lie beyond the immediate future. The rich prairies of the Civil War period no longer remain in Government possession to be granted to returning soldiers; but we have hundreds of millions of acres of equally rich soil at present unused which, at a cost in labor not at all prohibitive, may be made into productive farms. What could be a more reasonable procedure than to apply the surplus labor upon this unused land and produce the needed food.

III. SOLDIER SETTLEMENTS IN ENGLISH-SPEAKING COUNTRIES

Long before we had entered the war the allied nations were devoting attention to the problem of the occupation of the returning soldier. At the present time the United States is the only English-speaking country which has not passed special soldier settlement legislation.

In Great Britain there has been a great deal of agitation for land settlement legislation but the experiment is still in its rude beginnings. Four colonies have been established already by the Soldiers and Sailors Land Committee. According to the plan, each of these colonies is to have about a hundred families living on farms averaging from ten to twenty-five acres each. The land is to be leased to the settlers rather than sold to them.

In Canada there has been soldier settlement legislation by the Dominion Government and by several of the Provinces. The Dominion law of August 29, 1917, entitled an "Act to assist returned soldiers in settling upon the land and to increase agricultural production," grants agricultural credit when needed to soldiers in any part of the Dominion and makes a gift of Dominion land in Western Canada.

The Provinces of New Brunswick, Ontario and British Columbia have supplemented the Dominion legislation by grants of both lands and credit to the returning soldier. Experiment farms are to be maintained by New Brunswick and Ontario to train the settlers as well as by the Dominion Government. Details of the plans are presented in the table below.

In Australia under an agreement between Commonwealth and States the States are to furnish the land for settlement while the Commonwealth makes advances to cover the cost of improvements, stock, etc. A board consisting of a minister from each State and one from the Commonwealth is to administer the funds. Each settler is to be allowed a loan up to the full value of his improvements.

In the States of New South Wales, Queensland and South Australia a perpetual leasehold tenure of the land is granted which will amount in practice to a freehold tenure. In Victoria and Western Australia the settler gets a fee simple title to the land after the purchase conditions have been met.

In New Zealand and Tasmania both leasehold and freehold tenures are provided. In both cases agricultural training is pro-

vided for the settlers, as it also is in the other Australasian States. Here, too, capital is advanced to the settler to aid in the improvement of the land.

In the Union of South Africa there has been no special soldier settlement legislation of importance. The British South Africa Company is the principal agency preparing farms for settlement. It has 500,000 acres of irrigable land which it will clear and plow for the settlers. Twenty per cent of the purchase price is to be paid in six years and the balance in the four following years. The settler does not pay interest during the first five years. The Government assists the settler in the matters of agricultural training and capital for improving the farm.

The accompanying table, compiled by the United States Reclamation Service, sets forth the principal details of the various soldier settlement plans.

IV. THE STATE LAND SETTLEMENT OF CALIFORNIA

Under a law passed by the legislature of California in 1917, a State Land Settlement Board was created and given the task of planning and developing organized rural neighborhoods. The limit of the experiment was placed at ten thousand acres.

The purpose of the legislation is stated in the Land Settlement Act as that "of promoting closer agricultural settlements, assisting deserving and qualified persons to acquire small improved farms, providing homes for farm laborers, increasing opportunities under the Federal Farm Loan Act, and demonstrating the value of adequate capital and organized direction in subdividing and preparing agricultural land for settlement."

After examining a number of blocks of land suitable for the purpose, the Board purchased a tract near Durham, California, and proceeded to subdivide it and prepare it for crops. When the land was offered for settlement in May, 1918, crops were growing on a considerable area of it and much of it was ready for irrigation.

The following were the conditions on which the land was offered for settlement: "Settlers were to pay 5 per cent of the cost of the land and 40 per cent of the cost of the improvements at the time of purchase, the remainder of the purchase price to extend over a period of twenty years, with interest at the rate of 5 per cent per annum. Payments are principal and interest to be made

semi-annually in accord with the amortization table of the Federal Farm Loan Board, the settler to receive a contract of purchase which sets forth the conditions of payment and the obligation he assumed, deed to the land to be given when payments were completed."

The Board in its first annual report sets forth the following as among the things which it desires to see achieved:

1. The settlement to become widely and favorably known as the home of one breed of dairy cattle, one breed of beef cattle, one breed of hogs, and one or two breeds of sheep.
2. The cooperation of the settlers in buying and selling.
3. The establishment at Durham or on the settlement land of a training-school in agriculture.
4. The erection in the near future of a social hall owned and paid for by settlers.

In addition to farms the plan provides also for a number of two-acre allotments for farm laborers. Upon these it is expected that the laborer will keep a cow and chickens and cultivate a vegetable garden. The payments necessary for the purchase of such an allotment are less than the laborer would have to pay for house rent in town.

Some measure of the probable success of the California experiment in land colonization may be gained from the eagerness of applicants to secure farms. At the time the allotment of farms was made there were twice as many applicants for farms as there were farms. The payments made by the settlers will be without any doubt sufficient to pay back to the State all of the money advanced, with interest. All of the farm laborers' allotments have been applied for and are now occupied.

V. DETAILS OF SECRETARY LANE'S PLAN

In the expectation that Congress will enact legislation authorizing the Federal Government to cooperate with the States in providing farms for ex-service men, the Secretary of the Interior has communicated to the Governors of the various States a draft of a bill which they are requested to present to the State legislatures for appropriate action. In forwarding the document to the Governors the Secretary entitles it "Draft of bill proposed for cooperation between the States and the United States to provide employment and homes for soldiers, sailors and marines, under

which the States shall furnish the lands and the United States the funds; with an alternative proposition so that the States may participate further in furnishing funds and also in supervising the improvement and settlement of the lands." In addition to these plans the Department of the Interior will go forward with its plans which have already been under way for sixteen years of developing irrigation projects and locating settlers on Government land.

Under the first of the two plans of cooperation between State and Federal Government, the State is to provide the land for settlement and the United States is to provide the money necessary to meet the expenses of reclamation and subdivision and the necessary improvements and equipment and to perform the necessary work and have charge of all settlement work. The Federal Government is to collect the payments from the settlers and repay to the State the cost of the land.

Under the alternative plan the State is to furnish not only the land but a considerable part of the capital to be spent in the work of reclamation and for farm implements and stock and other necessary equipment. Under this second plan the State Soldier Settlement Board has the option, under the supervision of the Secretary of the Interior, of controlling the preparation of the land as homes and its settlement in accordance with certain principles stated in the act.

The farms to be provided are to be of an unimproved value of not more than \$15,000. The allotments for farm laborers are to be of an unimproved value of not more than \$1,500. The maximum public expenditure for improvements upon each farm is to be fixed by agreement between the State and Federal agencies charged with the handling of the matter.

The United States is to advance funds to the Soldier Settlement Board to make loans to approved settlers for making improvements and purchasing equipment. The funds for this latter purpose, called "short-time loans," are not to exceed \$3,000 to each settler. The Board is to be held responsible for seeing that the money advanced is applied by the settler for the purpose for which it was loaned.

The manner of sale of the farms is to be such as to afford equal opportunity to all qualified soldiers desiring to purchase. The contract shall provide for immediate payment of 2 per cent of the

sale price of the land, including reclamation costs and in addition not less than 10 per cent of the cost of farm improvements. The balance of the cost of the land and of the reclamation costs is to be paid in forty-four years together with interest on deferred payments at the rate of 4 per cent. The amount due on farm improvements is to be repaid in a period not to exceed twenty years in annual payments sufficient to return the capital sum and interest at 4 per cent on deferred payments. Short-time loans are to be repaid in a period not exceeding five years.

The contract will require that the purchaser cultivate the land in a manner to be approved by the Board and that he keep all buildings, improvements and equipment in good order. If he fails to comply with the terms of the contract the Board has the option of cancelling the contract.

Whenever the Secretary of the Interior and the State Board find that the available lands are not required for soldiers, sailors or marines, they may be opened to other citizens of the United States.

VI. WHY GROUP SETTLEMENT IS DESIRED

The Government was able to offer to the soldiers returning from the Civil War fertile prairie farms in what are now the rich agricultural States of the Northwest. But for the soldiers returning from the present war there are no fertile prairie lands to be given away. Instead there are the swamp lands, and the dry lands and the cut-over lands and the lands with wornout soils.

The early settlers on the Western farms often underwent severe hardships that settlers of to-day would shrink from—hardships that would have been often unnecessary if saner methods of settlement had been adopted. The sons and grandsons of those settlers know of the early trials and disappointments only by hearsay, if at all; but the valuable farms which they have inherited are real. And so it is not to be wondered at if they are slow to see the need of giving greater assistance to the soldier farmer of to-day than was given to the veterans of the Civil War.

But the individual soldier addressing himself to the problem without appreciable capital cannot unaided build the dams and dig the trenches necessary to make an irrigated farm out of a stretch of desert land. If the thing is to be done economically, a hundred or a thousand farms must be prepared at a time.

Similarly one farm cannot be created from a vast swamp. The whole swamp must be drained as one operation.

The individual settler can make a farm out of a cut-over area, but it is a back-breaking operation. Power machines can be obtained to pull stumps, but they represent a considerable investment of capital. They can be used to advantage only when large areas are to be cleared of stumps. They are too expensive for the individual settler to employ. And so clearing cut-over land is a matter for group rather than individual action.

Where the soil, once cultivated, has been allowed to deteriorate and cultivation has been abandoned, it may require two or three years of building up before profitable crops can be obtained. Here again the individual settler without capital is unable to cope with the situation. He needs guidance and credit in order that he may plan wisely and wait patiently, and these can most profitably be furnished to settlers in groups.

But even after the land is prepared for cultivation and crop-growing, there are many advantages accruing to the settlers who act in unison. Houses and farm buildings must be planned and bought and built and this planning and buying and building can be done much more cheaply and satisfactorily when it is done wholesale.

Better grades of livestock will be produced if the breeds are standardized for the whole community. Better prices will be obtained for livestock and crops if cooperative marketing is practiced.

Farming is a seasonal occupation. At certain times of the year the farmer needs outside assistance. A great deal of the extra labor which the farmer calls in is casual labor—hobo labor. The hobo is without family ties. He is a social outcast. He is a social menace. But in properly organized farm communities a place is reserved for farm labor. Laborers' allotments of an acre or two are provided for the laborer where he may keep his cow and chickens and garden. He may marry and bring up a family and lead a normal life, spending his spare time in his garden when he is not able to secure day's wages. The plan enables the farmer to have a reliable labor supply and it enables the laborer to lead a human life.

VII. POPE LEO'S LAND POLICY

Some of the advantages of group action from the standpoint of the settler have been indicated in the preceding section. From

the standpoint of the nation there are also reasons why a policy of unrestricted *laissez faire* in agriculture is not desirable.

In many of the most fertile agricultural States of the country there are fewer persons occupied on the land than there were ten or twenty years ago. Free trade in land has made it profitable to treat land as capital from which a money income is to be gained rather than as a source of subsistence for the human race. Ownership by absentee landlords and cultivation by tenant farmers is on the increase.

A land policy is needed which will encourage the tenant worker to hope to become an owner-worker. The divorce of land-ownership from landworkership should be annulled. The nation will be the gainer when the men who work the land are the men who own the land.

As Pope Leo XIII put it, "Men always work harder and more readily when they work on that which belongs to them; nay, they learn to love that very soil which yields, in response to the labor of their hands, not only food to eat, but an abundance of good things for themselves and those that are dear to them. That such a spirit of willing labor would add to the produce of the earth and to the wealth of the community is self-evident."

VIII. SPECIAL CATHOLIC INTEREST IN LAND COLONIZATION

As good citizens Catholics have the same interest as other good citizens in the working out of a healthy land policy. It matters to them as it matters to all good citizens not only that the nation is able to feed itself to-day but that it looks forward twenty-five or fifty years and work out the plans that will supply food to the population of the future. Whatever may be said for or against a policy of isolation in other respects, the war has demonstrated that a nation which can produce its own food supply is in a position of peculiar advantage when war threatens. But it is also true that in times of peace a nation which has a numerous citizenship consisting of land-owners who cultivate their own land and with their own hands is likely to enjoy a more wholesome existence than one made up predominantly of wage-earners. And so good Catholics are not without interest in the land settlement question.

In the choosing of the settlers to whom allotments are to be made, we shall, of course, be interested in a special way to know

that Catholics are not discriminated against—that they have the same chance as any other section of our citizenry to obtain land from the Government on reasonable terms. The Catholics in this country are already to too small an extent cultivators of the soil. They are in the main city dwellers rather than country folk. But the future of the Nation belongs to the dwellers in the country. The city population dies out and is replenished by new blood from the country. The country not only maintains itself but it maintains the city by giving of its excess population.

Looking at the matter again not so much as a selfish Catholic interest but as a broader American interest, it is of the greatest importance that the land colonization plan be successful; but its success can best be assured if the religious denominations of the country make their contribution to the working out of the plan. In the attempts of the past in this country to carry on land colonization the greatest successes have been achieved by colonies held together by the religious bond. It was not the well-advertised colonies of Fourier and Owen and the Brook Farm Colony that succeeded but rather the religious colonies of the Mormons and Shakers, and the numerous settlements of Catholics and Lutheran and other religious denominations.

SOME EXCELLENT TENDENCIES IN CATHOLIC EDUCATION REVEALED BY THE WAR

Thirteen days after the signing of the armistice, the President Emeritus of Harvard, Dr. Charles W. Eliot, addressed a representative gathering, in one of the largest halls of New York City, on the topic, "Defects in American Education Revealed by the War." Dr. Eliot's critique on the American system of education was well founded. His criticisms were, moreover, constructive. Indeed, the pedagogic reformation suggested by our educational Nestor will likely be in full operation before long, much to the interest of the children of to-day and the efficiency of the men and women of to-morrow.

If, as Dr. Eliot asserts, the war has revealed appalling defects in American education, it has also brought conspicuously to light many excellencies in Catholic education. In so far as the education given in our Church schools coincides with that of the government schools, we may generally accept the recommendations of Dr. Eliot. And in all branches of study purely secular, it is the aim of the Catholic school to give, in quantity and quality, at least the equivalent of what is furnished in the public school. That there is, indeed, plenty of room for improvement in our courses of study, by wise elimination, by thoughtful enriching, by development of interest, earnestness, and devotion, we only too readily admit. In that, however, which alone differentiates the Catholic school from the public school, *i. e.*, the cultivation of the religious sense, the war has pointed out most signally the excellence and paramount importance, from a patriotic viewpoint, of many of the virtues a knowledge of which is imparted and the practice of which is encouraged in our Catholic schools.

To the formerly prodigal, lavish, yes, even wantonly wasteful people of America, the war has taught a much needed lesson of conservation. Herbert Hoover has, in fact, immortalized himself by his success in leading us back to the simple life, in persuading us to be contented with restricted diet, few pleasures, and ordinary clothes. The task of the great food administrator was made easier for him by the lessons that had been taught from the beginning in our Catholic schools. Long before Herbert Hoover prescribed his meatless Tuesday, Catholic teaching had established a meatless Friday. The other restrictions the food administra-

tion placed on diet were welcomed as a matter of course by the Catholics of the country who from infancy had learned the doctrine of retrenchment from the annual Lenten pastorals of their bishops.

In Catholic schools, the first sermon of the Master, that on the Mount, is presented as containing the basis of religious thought, the motive of all altruistic action. That discourse begins with a eulogy of poverty: Blessed are the poor in spirit. This opening sentence, it is, that, in its effects, makes possible our Catholic schools. Were it not for the practice of poverty by our teaching brotherhoods and sisterhoods, the expense of maintaining separate schools would be beyond the means of our Catholic people. The teachers of our Catholic schools, much to the edification of their pupils and their neighbors, have ever been practicing conservation, living content with the bare necessities of life in order the better to extend the kingdom of Him Who made poverty a cornerstone of the indestructible fabric He came on earth to build. The self-denial always taught in our Catholic schools and the poverty practiced by our Catholic teachers were implicitly approved and commended by Mr. Hoover's plans for conservation.

As, on the entrance of the United States into the war, our cantonments began to swell out from little camps to veritable cities, stringent measures were taken by the War Department to safeguard the men in khaki against the lower and more shameful forms of vice. Lines were drawn fast and rigid regulations were made to protect the chastity of the troops. Chaplains were increased threefold that a religious foundation for virtue might be more securely laid. Secretary Baker even threatened to remove whole divisions of the army from localities where the ordinary civil authority was slow in seconding the efforts of the army officials to secure wholesome, morally sound camp surroundings. Secretary Daniels, in like manner, strove hard to develop a sea force of virile, continent sailors, for he, as well as his cabinet colleague in control of the land forces, knew full well that the vigorous, indomitable, unconquerable fighter is the chaste fighter.

Now chastity is a virtue that is nourished as the tender lily in Catholic schools. All the doctrines of our religion constitute, as it were, a rampart around it. The sacraments water, support and sustain the delicate plant. The thought of the ever abiding

presence of God, renewed frequently in our classrooms, is the sunshine essential for all healthy growth. Very often, under such fostering care, the virtue flowers into a virgin nun or a priest pledged to continence. Catholic schools thus produce happy results in the promotion of esteem for chastity for the reason that the teachers of our schools have the advantage derived from a higher standard. Nobody less instructed than the high school graduate attempts to teach a grade class; the college graduate is demanded as a high school instructor; only the university man with a post graduate degree is given a college chair. The advantage to the teacher of a higher standard is, indeed, manifestly apparent. So is it with the inculcation of chastity, the ornament of the individual, the bulwark of the family, the honor of the nation; "How beautiful is the chaste generation with glory." As our Catholic teachers, Priests, Brothers, and Sisters vow chastity, their influence is increased by the vantage ground thus taken; for, while they lead their young charge on to the observance of the commandments, they themselves tend, not only to the same goal, but to the higher ideal of the evangelical counsel. There have been, indeed, scoffers at the chastity of our religious and clergy, but they have been silenced, in large measure, by the attitude of our government toward the best moral interests of our men under arms in the late war. It is more freely admitted now that chastity is necessary for the army of the cross as for the army of the sword. The war has, then, shown of what utility to the nation is Catholic teaching and practice regarding the holy virtue of purity.

Freedom of speech, freedom of the press, individual assertiveness, all, willingly or unwillingly surrendered their esteemed privileges upon the entrance of our country into the late war. Our chief magistrate was, for the duration of the strife, invested with powers that made him a virtual autocrat. Unfeigned respect for officials and blind obedience to authority were preached from platform, stage, and sanctum, as well as from pulpit. Loyalty to President and Flag was the watchword of the hour.

These concerted efforts to arouse a spirit of unswerving allegiance to our government constituted nothing new for those trained in Catholic schools where, under the heading of the Fourth Commandment of the Decalogue, they were repeatedly taught the obligation of obeying, besides parents, all magistrates and other lawful superiors. Obedience is a virtue kindly but firmly insisted

upon in our Catholic schools. It is vowed by our teachers, promised by our school principals, the priests, at their ordination, and sworn to by our chief pastors, the bishops, on the occasion of their consecration. Respect for authority and fealty to the representatives thereof, ever fostered in our Catholic schools, became highly appreciated war assets during the period of recent hostilities. We are, indeed, accused of overemphasizing authority and obedience in our system of education; yet that is precisely the kind of teaching that the nation needed most and heartily adopted throughout the term of the war.

The government, in the earlier half of the past year, asked its loyal citizens to raise their minds and hearts to the Lord several times each day and to beseech the God of Armies, through the Prince of Peace, to interpose and to put an end to the frightful carnage then going on. The recommendation was anticipated by those trained in our parochial schools where prayer begins and ends the sessions and where the beautiful practice is acquired of saying the Angelus morning, noon, and night.

Last spring President Wilson requested us to make Decoration Day, May 30, a day of fasting and prayer. That was another approbation of Catholic practice perpetuated in our Church through her system of education. The worst kind of demon, disorder, Catholic children are taught can be cast out only by prayer and fasting. So by proclamation of His Holiness, Benedict XV, the 21st of March, 1915, was made a day of prayer and penance for the purpose of appeasing God and terminating the war. Our heavenly Father did not then hearken immediately. He wished, it seems, to develop the religious sense of our rich, powerful, exultant American people by bringing them, through stress of war, to recognize the worth of Catholic education, not only to the individual, but to the body politic. The war has shown that the political fabric, as well as Catholic education, rests on the four corner stones—conservation, chastity, obedience, and prayer with fasting. This was demonstrated step by step within fifteen months after our break in diplomatic relations with Germany. As a result, ever since the 30th of last May, the day on which acknowledgment was made that the fourth lesson was learned the American and Allied armies, starting out from Chateau Thierry, have kept up a steady and unbroken advance to the Rhine.

The war, then, though a great evil, is not without its advantages to mankind. According to Dr. Eliot, it has awakened our leading teachers to a realization of many defects in American education. It has done more. It has brought a world that was fast becoming agnostic and irreligious to recognize some excellent tendencies in Catholic education.

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VOCAL MUSIC IN THE PRIMARY GRADES

That it is highly desirable to teach the children in the primary grades to sing is readily admitted. To be able to sing is an accomplishment which might well be desired for his child by any parent. But there are graver reasons than this for teaching the children to sing. There is at present a widespread recognition of the fact that music plays a very important role in the mental and moral development of the child. Modern psychology and the practice of the Christian Church lay heavy emphasis on the importance of music as a basic element in education. If, therefore, we find Catholic schools that fail to teach music, it may reasonably be inferred that this failure is not due to a want of recognition on the part of the school authorities of the importance of the subject. It is chiefly, if not wholly, due to the difficulties which seem to lie in the way of securing for the little ones competent instruction in music.

A large percentage of our primary teachers have had little or no instruction in music, and they are accordingly reluctant to undertake a work for which they feel themselves incompetent. In fact, many of these teachers would be frightened at the sound of their own voices were they to attempt to sing. How then, it is asked, can such teachers teach the little ones to sing?

When the primary teachers have little or no knowledge of music, would it be wise to employ a special teacher who would devote herself to the musical instruction of the several grades? Such a procedure would find much to commend it, and certain valid arguments might be urged against anyone but the primary teacher undertaking the task. However, we need not here discuss the question of desirability, since the real question to be decided is one of possibility.

Our schools at present are taxed to their utmost to secure the minimum number of teachers. The salary of an additional teacher who would devote her entire time to musical instruction would be an added burden not lightly to be undertaken by many of the schools. Moreover, even if the parish was willing to supply the added salary, the communities in most instances would find themselves unable to provide the extra teacher. The teaching communities are unable to meet the present demands for teachers, and

are consequently not in a position to consider applications for extra teachers.

From considerations such as these, it will readily be concluded that the primary teacher must teach the children music, if music is to be taught to them. However great the difficulties in the way may seem, they must be overcome, and the practical question is, What can be done to help those teachers who are devoid of musical education to get the minimum of training for the work of teaching the children to sing? This training, of course, does not imply an effort to transform the primary teachers into musicians. Experience has abundantly demonstrated the fact that a teacher with very limited ability in music may be taught to do fairly good work with the little ones if she follows a correct system.

Thirty hours of competent instruction and practice during a summer session at the Sisters College will make it possible for any fairly intelligent first grade teacher to teach the music required in her grade by the Catholic University Music Course. And an additional course of thirty hours will suffice as a minimum for a second grade teacher in the same course. An added course of thirty hours will be necessary for the third grade teacher. It would be well, and in most cases it will be possible, to have some supervision by a more competent music teacher.

The normal course for the primary teachers should be conducted by one who is not only a musician but who is familiar with the problems of the primary room, and who knows how to teach little children. The fundamental pedagogical principles involved in teaching the children music are the self-same principles which the primary teacher must use in teaching the other subjects of the curriculum. It is to be presumed, therefore, that she is familiar with these principles, and if the brief course of instruction in music which she receives at the summer session is clearly based on these pedagogical principles she will make rapid progress. It is, in fact, only in this way that such brief courses can have real value for the primary teacher.

Science used to be regarded by many as a body of secret and subtle knowledge which was accessible only to the few. This concept, however, is passing. There is at present a general recognition of the fact that science is nothing more nor less than a body of organized truth which anyone with normal faculties may hope to master if he is willing to expend the requisite time and

effort. In like manner, it is popularly supposed that the ability to sing is an inherited talent denied to the many. This is both untrue and mischievous. There are very few who lack the requisite ability to sing correctly, but most children need training to perfect their native faculties in music as in other directions. Progress in this field of education has been much impeded by certain mistaken views which tend to discourage both the teacher and the pupils. Some of these views are worthy of more than passing attention.

The so-called scientific method is, in fact, the most unscientific pretense in the educational field, but because it is called the scientific method many have come to believe that it constitutes the only legitimate entry into the field of vocal music. This method is based on the singer's direct conscious control of the muscular operations involved in vocal tone production.

The mechanism involved in vocal tone production may for purposes of convenience be considered as the combination of three groups of muscles: those concerned in the process of breathing, those governing vocal cord action, and those controlling resonance. These are unquestionably the three main factors involved in correct singing. It will also be conceded by all who are competent to speak in the matter that a knowledge of the mechanisms involved is interesting from many points of view. The anatomist and the physiologist find this study well within their respective fields, and the psychologist adds to the findings of morphology and physiology the results of his own study and investigations. But this knowledge, however complete, will not of itself enable one to sing. In fact, it may prove very effective in preventing good singing. It is sure to do so if the would-be singer allows his attention to drift to the muscular mechanisms involved, instead of resting upon the conscious tonal representation or memory picture.

If a child in learning to drive a nail were first obliged to learn the names and actions of the various muscles involved before beginning to drive the nail, it is quite possible that his fingers might be the worse for such knowledge. For while his attention was fastened on the various contracting muscles and his will involved in the effort to throw the requisite tension into each separate muscle, the hammer would be likely to go wide of its mark. As a matter of fact, the child learns to drive the nail by keeping in mind a clear picture of the nail and of its position in space. His

brain is so constructed that these images automatically release the proper motor mechanisms. In like manner, when the mind holds a clear image of the desired tone this image automatically releases the proper motor mechanisms. In like manner, when the mind holds a clear image of the desired tone this image automatically releases the requisite muscular mechanisms for breathing, for vocal cord action, and for resonance. Practice will, of course, be required to perfect these actions and render them automatic, just as practice is required for like reasons in every other art. But it should be remembered that the practice is practice in sensory control over muscular reaction, and not practice in intellectual or reasoned interference with the motor activity which can never work normally until it is a part of the thoroughly established sensory motor action. Whenever the motor activity depends upon the intellect and attention instead of upon sensory images the resultant action is stiff and artificial, resembling that of an automaton rather than that of a living being.

The pedagogical principle involved in this phase of vocal tone production is generally spoken of as the procedure from content to form. When the child holds the thought clearly in mind he will with little difficulty find for it adequate vital expression, whereas drilling in the forms of expression when the child has no thought to express invariably leads to stiffness and artificiality. Forty years ago the children learning to read were taught in many schools to pause at a comma while they could count one, at a semicolon while they could count two, and at a period while they could count three. They were taught to raise their voices at a syllable immediately preceding an interrogation point, and to lower them at one immediately preceding a period. The resultant reading was as far from the natural utterance of the author's thought as well could be imagined. This mistaken method under slightly changed form may still be found in much of the elocution teaching of the present day. The error has come down to us in spite of all the development of psychology that has characterized the last few decades. In spite of all the efforts devoted to elocution along the lines of this mistaken method the results are poor and artificial. The attention of the audience, like that of the speaker, tends to rest upon inflection, accent and tonal quality instead of on the thought of the speaker. When, on the other hand, the speaker's attention is wholly absorbed in the thought that he is imparting, the audi-

ence accompanies him, and they too forget all about tonal quality and inflection, and the mannerisms of the speaker, unless these be peculiarly offensive.

The child's faulty tonal production should, of course, be corrected by the teacher, and there can be no question of the fact that a knowledge of the mechanisms involved will prove helpful to the teacher in the accomplishment of this task, but she must under no circumstance rely upon the explanation of the vocal mechanism to cure the child's fault. If a doctor proceeded to explain to his patient just what was the etiology and progress of the disease before prescribing for him the chances are that he would aggravate the malady and forfeit his patient's confidence. We expect the doctor to know his pathology, his *materia medica*, and the other branches of his profession, but we expect him also to have sufficient common sense to discharge his duty towards his patient without attempting to give the sufferer a medical education in half an hour.

If the child's breathing be defective it may be remedied by practice, but the remedy is to be found in teaching the child to keep in mind the phrase to be sung. In this way the organs of respiration will gradually adjust themselves to the demands made upon them. Giving the child a full account of the diaphragm, the intercostal muscles and the motor centers would scarcely prove serviceable and would certainly not correct the error in question until such time as the child learned to forget the muscular mechanism and to think exclusively of the phrase he was about to sing. It may be quite necessary to teach the child grammar, but it is certain that he can never speak with ease until he forgets his grammar in the thought that he is uttering. What is said of the mechanism of breathing applies with equal force to cord control and to resonance. The clear mental picture of the tone and quality desired must be the channel through which the end is reached. Our effort, therefore, must be directed toward building up in the child this sensory image, and toward seeing that he has sufficient practice in producing it. The corrections which he should receive from the teacher are neither numerous nor difficult to administer, and the teacher should be able to acquire the ability to do this work in a course of instruction such as that we have referred to above. The scientific method is opposed to this procedure. It should, in fact, be called the unscientific method, since

at every step it violates the fundamental principles of the science of psychology. It is deserving of the name scientific only if we reduce the word scientific to its derivative meaning, and understand by it a method by which we seek to control muscular action through a scientific knowledge of the muscles and nerves involved and the manipulation of them by the intellect instead of by the sensory image.

The psychological method, usually spoken of as the natural method, is based on correct sensory impressions. These are relied upon to guide the musculature involved in vocal tone production. In this method the ear is trained by listening to correct and beautiful tones. The memory is built up progressively through the gradual mastery of musical phrases of ever-increasing length and complexity. Practice in vocal tone-production is utilized both to enhance the strength of the sensory impression and to correct it. In a word, the teacher in this method believes that the Creator in making man understood how the vocal mechanism should work better than any scientist or music teacher, and while obeying nature's laws he seeks to assist her to a full realization of her highest ideals. At no time is he tempted to take the control of the voice out of nature's hands and to do with it artificially what nature fails to do by the operation of its own laws.

It is frequently said that the basic principle of the natural method is that the voice is guided by the ear. This is entirely true if we understand by "ear" something more than the peripheral-end-organ of hearing. In this connection it means the conscious end of the sensory process, the tone as it appears in consciousness. Nor is it the tone actually resultant from the sound waves here and now impinging upon the external ear that is meant, but the tone about to be produced held in consciousness in advance as a standard to control the voice production. It is more than the single tone, however. A musical ear means a built-up musical content which acts as a judge of the suitableness of the tone to be produced as well as an efficient cause and an effective critic of the sensory elements arising in consciousness as a result of vocal action. Whatever sound is called for by the ear the vocal organs naturally and automatically tend to produce. In their adjustments to this end the vocal organs are directed by reflex mechanisms which nature provides, and which need to be practised or exercised repeatedly in order to attain perfection. This arrangement is not confined to

the musculature of vocal tone production. It is operative in all the muscular reactions involved in every art.

In instrumental music the muscles of the hand must be brought under the control of the ear, and this is a much more difficult task than that involved in the connection between sensory tonal images and vocal production, but it is notorious that the hand's efficiency is very limited until the required muscles learn to operate unconsciously and automatically. The pianist who would attempt deliberately to guide each muscle or muscular reaction involved in controlling the instrument would find himself hopelessly handicapped in the attempt to render even the simplest music. In the beginning of the process the intellect may have to guide each movement of the hand, but, as in the case of the boy driving the nail, the intellect controls through the sensory images of eye and ear, and not by direct application of its power to the motor elements. In instrumental music the muscles of the hand must be brought under the control of the ear, and this requires long and painstaking practice, and the progressive building up of groups of reflex reactions. But, as in the case of voice production, the physiology and morphology involved are not necessary steps to the desired muscular control, and dwelling upon these elements of the process would inevitably kill the soul of music and leave it but the outer shell of technique.

The mental conception of pure tone is basic in the psychological method. This conception is dependent on the ear's previous experience in hearing tones of correct musical type. The axiom of the great Italian masters of the sixteenth and seventeenth centuries was, "Listen and imitate." It would be well, therefore, for the teacher to sing for the children occasionally a few tones or a short musical phrase, so that they might hear exactly how the tones sound. But our trouble is that the teacher herself is frequently unable to produce beautiful tones. In such cases the supervisor of music will be especially welcome to the children, and there is usually another resort. In almost every class there will be found a few children whose voices are comparatively free from faults and these may be used to good advantage in producing model tones for the less favored children.

It will not be difficult for any primary teacher in the course of thirty hours to learn how to correct the usual faults in the children's voices. With this minimum of training she will be able to

do what is necessary to give the children a start, but of course it is highly desirable that the teacher should possess a keen sense of hearing for correct tones, the ability to produce a tone of fairly good musical quality, and be able to detect even slight traces of throaty or nasal quality in the children's voices. The teacher will be saved from discouragement by remembering that her little store of ability will grow with her practice in teaching.

THOMAS EDWARD SHIELDS.

THE TEACHER OF ENGLISH

A LONG STEP FORWARD

The knowledge gained during the war in connection with the training and instruction of illiterate and non-English speaking soldiers is to be turned to account in the recruiting of a peace-time army.

By direction of the War Department there is being established at Camp Upton, N. Y., the first "Recruit Educational Center." Fifty barracks and other buildings have been set aside for this "center." It will be conducted on the lines followed by Major Ralph Hall Ferris when he made such a success of Development Battalion No. 6 at Camp Upton during the war. This battalion was largely made up of illiterates or non-English speakers, and was demobilized when the armistice was signed.

Brig. Gen. Nicholson, camp commander, received on May 1 the order to establish the new Center, and recruiting has begun throughout the Eastern and Northeastern Departments of the army.

An illiterate or non-English-speaking recruit who enlists under the new plan will be taught to speak English, will receive thorough American training from officers born here, and will in addition get citizenship papers when his enlistment term of three years has expired.

Under the Draft Act, 24.9 per cent of the men enlisted, or practically one-quarter of them, were unable to read a newspaper or write a letter home. There were 1,500 such men sent to Camp Upton and they were put in Major Ferris's Development Battalion. His method of training and educating them attracted attention in Washington. In the notification sent to General Nicholson by Major Gen. Henry Jervy, Assistant Chief of Staff, General Jervy said: "Your camp has been selected for the Center not only because it is centrally located but also because of the excellent results in connection with the teaching of English that have been obtained in Development Battalion No. 6, Camp Upton."

On Aug. 21, 1918, the Sixth Development Battalion was organized at Camp Upton and all rookies who were illiterate or did not speak English, except a few who had physical defects, were transferred to it. The teachers selected were privates or noncommis-

sioned officers who held university degrees or who were teachers in civil life. Race was not considered in the choosing of officers. It was soon proven that squads and platoons composed of different nationalities received their military instruction as easily as if racial groups had been organized for the purpose. Only English was permitted to be spoken in the mess halls, military formations, and general gatherings of the men. Instruction except in the elementary classes was given in English.

Within three months men who could speak little or no English when they entered the battalion became sufficiently proficient in military English to fulfil the ordinary functions of soldiers both in organization and on separate missions. In addition, practically all of the recruits proved their spirit of Americanism by becoming citizens.

The recruits upon being accepted for the new center will be classified according to their knowledge of English and assigned to battalions accordingly. A school of instruction for the illiterate and non-English speaking recruits is being thoroughly established. The course of instruction will be normally four months, or six months in exceptional cases. The men will be classed in groups of fifteen to twenty and will be graded according to the progress shown.

A board of examiners will examine the recruits for classification and prepare suitable tests to determine the rate of progress especially of slow-learning men and the reasons for their backwardness. When the recruits have developed sufficiently for assignment Major Ferris will report them to the Adjutant General of the Army for disposition.

In reviewing the plan for the new Center, General Nicholson says:

The organization of the Recruit Educational Center at Camp Upton is a great constructive plan of Americanization. The idea underlying the Recruit Educational Center will unquestionably meet with nation-wide approval since it makes for better citizenship and for a higher order of Americanism. It will be a distinct step toward making the people of the United States appreciate that those responsible for the functioning of the army are really trying to make our army a people's army.

The army, like every other great agency in the country, has, in view of the unusual conditions incident to the war, a great opportunity to do in a short space of time what would otherwise

have taken decades to accomplish. The Recruit Educational Center is simply one phase of this great opportunity; in its adoption the army will receive due credit for a far-seeing policy; and we shall be doing now what will be demanded of the army later when thought along the lines of reconstruction begins to crystallize.

Europe has for centuries suffered from the bitter racial antagonisms of its various peoples. America is no place to perpetuate these antagonisms, and no method has been conceived which will so successfully eliminate racial antagonisms as the Camp Upton plan which the War Department has adopted for its Recruit Educational Center.—Adapted from *The New York Times*.

NOTES

The Governor of Pennsylvania has recently approved the Malvery bill amending section 1414 of the school code so as to require every child between the ages of 8 and 16 years, having a legal residence in Pennsylvania, to attend a day school in which the common English branches are taught "in the English language." The purpose of this act is to require the teaching of these branches in the English language in all public, private and parochial schools of the state. The Governor has also in his hands the Davis bill, which would prohibit the teaching of the German language in the public and normal schools of the state.

What is it that makes blank verse dramatic—that is, makes it interesting and emotionally stirring to an audience? A shrewd observation by James Russell Lowell may indicate the answer. To Milton, he said, blank verse was a richly colored mantle, in the flowing folds of which he draped his stately thoughts; to Shakespeare it was a transparent medium, in which the thought shone forth alive and quivering. Now, Shakespeare's thoughts are seldom or never his personal own; they are the thoughts of his characters in the given situation. Blank verse is dramatic, therefore, in proportion as (while maintaining the iambic rhythm and the pentameter line beat) it approaches the speech of life. When thus written (and spoken) it ceases to be the thing of all things that makes the business man (and others) most tired, and becomes a source of the utmost vigor and lifelikeness in speech and character.

As it happens, we can trace the development of Shakespeare's verse through three very significant phases. At first, under the influence of "Marlowe's mighty line," it was regular and sonorous—and thus almost void of subtle variety, of quick adaptability to

mood and character. Then, in the great period beginning with "*Julius Caesar*" and "*Hamlet*," it developed variety and freedom without losing much of its distinctive quality as verse. Finally, in "*The Winter's Tale*" and "*The Tempest*," it became so free and varied (and, indeed, so involved in thought and in syntax) that the meter is at times almost imperceptible and the lines indistinguishable. But always, after the first years of apprenticeship, it is so simply true to the given character and moment as to be, in effect, colloquial. . . .

It is only when the verse of Shakespeare's best period is spoken fluently, colloquially, as if from man to man, that it develops its full metrical force and beauty.

The poetic drama, then, is essentially musical speech, which takes form and color from the varied characters and dramatic moments. It is a lack of any adequate sense of this that has kept our so-called poetic drama from commanding the stage and the public—the drama of Tennyson and Browning no less than that of Stephen Phillips. Instead of life, it brings only a faint and distorted reflex of literature; instead of the tang of character impassioned, it brings the reek of midnight oil.—*John Corbin*.

Sixty per cent of the 10,000 inhabitants of Herrin, Illinois, are Italians, who came to America too late in life to learn the English language, but not too late to learn the fascination of "the movies." So they fill the motion picture theatres every night. They cannot read the English sub-titles of the film, however. The Italian-American boys of the colony have been taught to speak Italian in their homes, and have acquired English in the public schools. They are in demand, therefore, as translators for the older generation. Realizing their strategic position, the youngsters demand, and receive, 5 or 10 cents each for going to motion-picture theatres with adults and translating the English sub-titles into Italian.

Writing to a friend in the United States concerning his recently published novel, *The Arrow of Gold*, Joseph Conrad said in a letter received recently:

The Arrow of Gold is a subject which I have had in my mind for some eighteen years, but which I hesitated to take up until now. This state of mind may appear to an American very dilatory and ineffectual; and I won't attempt to apologize for my opinion that work is not to be rushed at simply because it can be done or because one suffers from mere impatience to do it. A piece of work of any sort is fully justified only when it is done at the right time; just as the potentiality and energy of a fire brigade is justified

only when a house is on fire. . . . But having found the mood I didn't tarry much on my way, having finished that novel in about ten months.

According to a chart, published recently in *The Bookseller, Newsdealer and Stationer*, as compared with the year 1917 there was a total loss of 823 books published in the United States and of 415 in Great Britain. The decrease in this country, coming in the second year of our entrance into the war, is not surprising. The scarcity of paper and various other adverse conditions had pointed to the result long before it had become a fact to be used by statisticians. The most interesting feature of the chart is the showing made by books of history. Under this classification there were 922 titles published in 1918, while of fiction, the next largest division, there were 788. This comparative decrease in fiction is not to be attributed solely to the influence of the war. *The Bookseller* gives this interesting survey of what has been taking place in this respect for some years back:

Statistics for the past eight years record a lessening number, as well as a decreasing proportion, of fiction to the whole total; and for the past eight years at least ninety out of each and every hundred books have been non-fiction. In 1908 the percentage was 16.1 per cent, in 1904 it was 22 per cent, and in 1901, 27 per cent, or more than one-quarter fiction.

A curious effect of literary centenaries on the production of books is thus recorded by *The Bookseller*:

The year 1909 was noted as the centenary or bicentary or tercentenary of Lincoln, Poe, O. W. Holmes, Samuel Johnson, Calvin, Gogol, Mendelssohn, Haydn, Mrs. Kemble, Edward Fitzgerald, Tennyson, Darwin, Mrs. Browning, Browning, and Charles Lever. The consequent republication of the works of the above-mentioned and of much literary matter concerning them swelled the class known as "general literature" to abnormal proportions, not only in 1909, when the record was 1,136 in this class to 1,098 in fiction, but over into 1910 with the huge total of 2,091 as compared with 1,539 in fiction.

Many admirable pieces of reporting were done by the various war correspondents writing in English, yet few achieved such perfect expression of a fact as did Philip Gibbs on the fateful morning of November 11, 1918, when news of the armistice reached him. He wrote with a fine simplicity:

The war belongs to the past. There will be no flash of gunfire in the sky tonight. The fires of hell have been put out, and I have written my last message as war correspondent, thank God!

This is a year of centenaries. It is the hundredth year of John Ruskin, Arthur Hugh Clough, James Russell Lowell, Walt Whitman, Charles A. Dana, and George Eliot.

The opening feature of the North Carolina English Association Conference at Greensboro, N. C., on May 2 and 3, was a lecture by Dr. Frederick H. Koch, of the chair of dramatic literature of the University of North Carolina, who pointed out the wonderful possibilities of developing local subjects into folk-plays. Dr. Koch displayed pictures of what has been accomplished in this field, under his leadership, in Dakota. Accounts of what Dr. Koch has already done with this interesting study, in his university courses, and through the organization of the North Carolina Playmakers and Playhouse, have spread rapidly, and give promise of a new era of folk-expression and an awakened appreciation of folk life, both past and present.

The Society of Arts and Sciences, of which Bainbridge Colby is president, has decided as a memorial to O. Henry to offer two prizes, one of \$500 and the other of \$250, for the best and second best short stories written by an American and published in America during the year 1919. The committee appointed to pass upon and select the stories for the award are Blanche Colton Williams, Associate Professor of English at Hunter College; Edward J. Wheeler, editor of *Current Opinion*; Edith Watts Mumford, author and dramatist; Robert Wilson Neal, of the Faculty of Amherst College, and Merle St. Croix Wright. An advisory committee, consisting of more than a score of authors and critics, representing all parts of the United States, will be on the watch for short stories of merit, no matter how obscurely they may be published. The Society of Arts and Sciences was founded in 1882 at the suggestion of Herbert Spencer on the occasion of a dinner held in his honor.

L. Frank Baum is dead, and the children, if they knew it, would mourn. That endless procession of "Oz" books, coming out just before Christmas, is to cease. "The Wizard of Oz," "Queen

Zixi of Ix," "Dorothy and the Wizard," "John Dough and the Cherub," there will never be any more of them, and the children have suffered a loss they do not know.

RECENT BOOKS

EDITIONS.—*The World's Classics*. 12mo. New York: Oxford University Press. 65 cents each. *Mary Barton*, by Elizabeth C. Gaskell. *Resurrection*, by Leo Tolstoy. *Selected English Short Stories* (nineteenth century). *Selected Speeches and Documents on British Colonial Policy*. Edited by Arthur Berriedale Keith. (Two Volumes.) *Texts for Students*, by Caroline A. J. Skeel, H. J. White and J. P. Whitney. Pamphlets. New York: The Macmillan Company. *Selections from Matthew Paris*, 30 cents. *Select Passages*, arranged by H. J. White. 10 cents. *Selections from Giraldus Cambrensis*. 30 cents. *Latin Writings of St. Patrick*, by Newport. J. D. White. 20 cents. *Libri Sancti Patrici*. Edited by N. J. D. White. 20 cents.

SHORT STORY.—*The Best Short Stories of 1918*. Uniform with "The Best Short Stories of 1915, 1916, 1917." Edited by Edward J. O'Brien. *How to Study "The Best Short Stories."* An Analysis of Edward J. O'Brien's Annual Volume of the Best Short Stories of the Year. By Blanche Colton Williams of Columbia University; Small, Maynard & Company, Boston. *The Best College Short Stories*. Edited by Henry T. Schnittkind. Boston: The Stratford Company.

PRIMARY AND GRAMMAR.—*Types of Children's Literature*. Edited by Walter Barnes. New York. World Book Company. *Eighth Grade Poems*, by Ulysses F. Axtell. Syracuse, N. Y.: C. W. Bardeen. *A Dictionary of 6,000 Phrases*. Compiled by Edwin Hamlin Carr. New York: G. P. Putnam's Sons.

CRITICISM.—*The Erotic Motive in Literature*, by Albert Mordell. New York: Boni & Liveright. *Shylock Not a Jew*, by Maurice Packard. Boston: The Stratford Company. *The Cambridge History of American Literature*. Edited by William Peterfield Trent and others. 8vo. New York: G. P. Putnam's Sons. Three volumes. Volume II, Early National Literature (part two). Later National Literature, (part one). *Lewis Theobald. His Contribution to English Scholarship*, by Richard Foster Jones, Ph.D. The Columbia University Press. *American Authorship of the Present Day*, by T. E. Rankin. Ann Arbor, Mich.: George Wahr. *A New Light on Lord Macaulay*, by Albert R. Hassard. Toronto: Rockingham Press. *Cervantes*, by Rudolph Schevill. New York: Duffield & Co. *The Realistic Presentation of American Characters in Native American Plays Prior to 1870*, by P. I. Reed. Columbus: Ohio State University. *Dante*, by Henry Dwight Sedgwick. New Haven: Yale University Press. *Virgil and the English Poets*, by Elizabeth Nitchie, Ph.D. New York:

The Columbia University Press. *Dickens, Reade and Collins; Sensation Novelists*, by Walter C. Phillip, Ph.D. The Columbia University Press. *Convention and Revolt in Poetry*, by Professor John Livingston Lowes. Boston: The Houghton Mifflin Company. *The English Village*, by Julia Patton, Ph.D. New York: The Macmillan Company.

LINGUISTICS.—*The Pronunciation of Standard English in America*, by George Philip Krapp. New York: The Oxford University Press. *The American Language*, by H. L. Mencken. New York: Alfred A. Knopf.

LETTERS AND BIOGRAPHY.—*The Letters of Algernon Charles Swinburne*. Edited by Edmund Gosse, C.B., and Thomas James Wise. Two volumes. John Lane Company. *The History of Henry Fielding*, by Wilbur L. Cross, Ph.D. New Haven: The Yale University Press. Three Volumes.

POETRY.—*Candles that Burn*, by Aline Kilmer. 12mo. New York: George H. Doran Company. *The Modern Book of English Verse*, Edited by Richard Le Gallienne. New York: Boni & Liveright. *Our Poets of Today*, by Howard Willard Cook. With an introduction by Percy MacKaye. Modern American Writers Series. New York: Moffat, Yard & Co. *The Poets of the Future*. Edited by Henry T. Schneitkind. Boston: The Stratford Company. *The Path of the Rainbow: The Book of Indian Poems*. Edited by George W. Cronyn. With an introduction by Mary Austin and designs by T. B. Platt. New York: Boni & Liveright. *170 Chinese Poems*, by Arthur Waley. New York: Alfred Knopf. *A New Study of English Poetry*, by Henry Newbolt. New York: E. P. Dutton & Co. *The English Poets*, by T. H. Ward. Vol. v. Macmillan. *The New Era in American Poetry*, by Louis Untermeyer. New York: Henry Holt & Co.

THOMAS QUINN BEESLEY.

CURRENT EVENTS

SIXTEENTH ANNUAL MEETING OF THE CATHOLIC EDUCATIONAL ASSOCIATION, ST. LOUIS, MO., JUNE 23-26, 1919.

The sixteenth annual meeting of the Catholic Educational Association will be held at St. Louis on June 23 to June 26, 1919. The preliminary program has been published but, at the time of its publication, it was not possible to announce many of the important papers and addresses that will be presented at the meetings of the Association and its departments and sections. A large number of the bishops of the country are sending official delegates, and every important educational interest in the Church in the United States will be represented. Special meetings will be held for representatives of the various teaching Sisterhoods.

The formal opening of the Convention will take place on Tuesday, June 24, with high Mass celebrated in St. Louis Cathedral. His Grace, Most Rev. Archbishop Glennon, will address the members on that occasion.

The Catholic people and Catholic educators of the country are determined to maintain their educational work which has been built up at the cost of so much sacrifice, and which has given so much sacrifice, and which has given such splendid service both to the Church and the country. From present indications it is certain that the meeting will be successful in every respect.

REVIEWS AND NOTICES

Food Problems, To Illustrate the Meaning of Food Waste and What May be Accomplished by Economy and Intelligent Substitution, by A. N. Farmer, and Janet Rankin Huntington. Boston: Ginn & Co., 1918. Pp. xxi+90. Boards, octavo.

The evils of the War are many and obvious. Constant contemplation of them makes the soul sick and undermines endeavor. It is well to turn our minds at times, at least, to some of the possible good to be garnered from the situation. This is a land of plenty, of almost unlimited natural resources, and we had grown very wasteful along many lines. The great shortage in food created by the War still exists and will continue to exist for some time to come. This should stimulate both home and school towards effort at preventing waste and economizing and the efforts cannot fail to have a beneficial result on character formation no less than on health. The little volume before us, prepared under the inspiration of the Food Administration at Washington, promises to be very helpful. The author does not fail to grasp the indirect benefits which may be derived from a study of this nature. It gives to school work actual problems which cannot fail to stimulate interest along many lines of recognized school work. It provides material valuable and vitally interesting for arithmetic, for geography, civics, drawing, English and history and is very suggestive of the right lines of correlation. "The wise use of this material will result in developing in the pupils not only arithmetical skill but also such character-making qualities as consideration for others, devotion to an ideal, the spirit of cooperation, self-control, and a sense of responsibility. It will teach the lesson of our independence and the obligation of the strong to help the weak." Not the least of the advantages of this work will be found in the cooperation of the home and school.

THOMAS EDWARD SHIELDS.

What To Do for Uncle Sam, A First Book of Citizenship, by Carolyn Sherwin Bailey. Chicago: A. Flanagan Company, 1918. Pp. 220.

This little book is a pioneer in a very useful field. It aims at laying the foundation of civic virtue in the child's everyday

activities and, by personifying Uncle Sam and putting him in a certain sense in a group with fairies and Santa Claus, it meets the child's imaginative needs and establishes deep in his life and in his love the right kind of patriotism. The book is well illustrated and is full of suggestions for practical work. The chapter titles give sufficient indication of the field covered. "Who is Uncle Sam?" "When He Sits Behind The Teacher's Desk;" "Harvesting Boys and Girls Can Do;" "Helping to Save for Him;" "Keeping Well;" "Saving the Wild Fowl and Birds;" "Being Kind to His Animals;" "Keeping His Holidays;" "Helping His Dependent Family;" "Following the Road;" "Taking Care of His Gifts to You;" "Using Money in the Best Way;" "When He Blows the Postman's Whistle;" "Taking Care of His Flag;" "Life-Saving;" "Keeping Your Town Beautiful;" "Being Bird Landlords;" "In Forest and Stream;" "How to Be a Good Citizen;" "In His Junior Service;" "Getting Ready to Work for Him."

Great Inventors and Their Inventions, by Frank P. Bachman, Ph.D. New York: American Book Company, 1918. Pp. 272.

"This book contains twelve stories of great inventions, with a concluding chapter on famous inventors of today. Each of the inventions described has added to the comforts and joys of the world. Each of these inventions has brought about new industries in which many men and women have found employment. These stories, therefore, offer an easy approach to an understanding of the origin of certain parts of our civilization, and of the rise of important industries. The story of each invention is interwoven with that of the life of its inventor. The lives of inventors furnish materials of the highest educative value. These materials are not only interesting, but they convey their own vivid lessons on how big things are brought about, and on the traits of mind and heart which make for success."

The stories of the inventions are told in simple, clear language and form excellent material to train the thinking powers of the older children, besides forming a basis of thought material which will help to adjust the child to the age in which we live.

First Principles of Agriculture, by Emmet S. Goff and D. D. Mayne. New York: American Book Company, 1918. Pp 272.

Science and invention have touched farming in this country and

transformed it as if by magic. The old simple procedures are gone and their educative values lost to the children of this generation. In its stead a child must be brought in contact with agriculture under the inspiration of science and the control of labor-saving inventions, and the school is called upon to provide the requisite training. The little volume before us seems destined to do good work in laying the foundation of scientific agriculture.

The Beginnings of Science, Biologically and Psychologically Considered, by Edward J. Menge, M. A., Ph. D. Boston: Richard G. Badger, 1918. Pp. 256.

This book represents an attempt to describe the relationship between philosophy and the laboratory sciences. The author tells us that his aim and object "has been to show what is necessary for a broad, logical, and clear cut view of life; what theories are held by able men in all the various walks of life; where and how they agree and where and how they do not agree—to give perspective." This is a startling announcement. To achieve this within the narrow space of 230 pages would indeed be worth living for. The reader must, therefore, not be too deeply disappointed if the author's twelve chapters on "Biological Laboratories;" "Psychological Laboratories;" "Genetics;" "Metaphysics and Epistemology;" "Logic;" "The Present Status of Evolutionary Philosophy;" "Theories of Evolution;" "Vitalism;" "The Ideal;" "Authorities;" "Summary;" and "Suggested Reading," leave him without the fullness of information that one looks for from the pen of a doctor of philosophy. It is difficult to see how such vast subjects can be crowded into so small a compass without confusion, and we are prepared to expect little in this direction, but we naturally look for a sympathetic understanding of the fields covered, and confess to something of a shock upon meeting passages like the following which occurs on page 36. "And so modern psychology, or experimental psychology, or physiological psychology, all meaning practically the same thing, were born in the laboratory. It should rather be said that the laboratory was its mother, and insanity its father, for if, as Dr. Henry Smith Williams contends, modern psychology was born in the year 1795, when Dr. Pinell removed the shackles from the insane in Paris, and if, as will be observed in his statement of that event, all the past was to be

heartily condemned, we can read into it all, it would seem, the ideas of one who is not very familiar with either what the past stood for or attempted, but whose view, nevertheless, is the prevailing one; he says: 'And so it chanced that in striking the shackles from the insane, Pinell and his confreres struck a blow also, unwittingly, at time-honored philosophical traditions.'" These two sentences give sufficient indication of the blurred vision which the author offers as a means of clearing up the popular consciousness.

Backgrounds for Social Workers, by Edward J. Menge, M.A., Ph.D., M.Sc. Boston: Richard G. Badger, 1918. Pp. 214.

This book, we are told, consists of several articles previously published in current periodicals. The chapters entitled "Birth Control;" "Sterilization, Sex Instruction and Eugenics;" "The Primitive Family;" "The Mediaeval Family;" and "The Renaissance and Reformation Family," sufficiently indicate the scope of the work. The other four chapters derive their meanings from these: "Introduction," "Training," "What Ought We to Do?" and "Summary."

Science of Plant Life, A High School Botany Treating of the Plant and Its Relation to the Environment, by Edgar Nelson Transeau, Professor of Botany, Ohio State University. New York: World Book Company, Yonkers-on-Hudson, 1919. Pp. x+336.

A foreign language may be studied for several purposes. We may wish to gain access to its literature, and so we wish only to be able to understand what we read, or we may wish to travel in the country in question and desire a medium of ready communication with the dwellers therein, or we may study the structure of the language because we believe it will help to make clear to us the meaning and scope of certain principles of linguistic development. Evidently our mode of procedure in studying the language will vary with the end we have in view. In like manner, we may study botany so as to be able to read the vast literature of the subject and to be able to identify the material which we meet in our walk through field and forest. Systematic botany and the history of classification will be our object, but it is quite conceivable that we introduce the study of botany into our high schools as a means of

making clear to our pupils some of the fundamental laws of life, some of the important principles of physiology and of the many-sided relationships between living things and their environment. If this is our object the stress will fall on the biological aspect of plant life. There is still a third object which may furnish the real reason for introducing the subject into the crowded curriculum of our high schools. Our pupils on leaving school will be likely to follow agriculture as a vocation, and if so, they should know the fundamental principles of plant life and study their relationships with human needs. The relationship of plant to soil and life will then be studied with reference to economic production. It is, of course, possible to aim at achieving these three ends at one and the same time, and if so, our program must be outlined accordingly. Dr. Transeau's work aims chiefly to supply the need of those who are looking for the scientific background to agricultural pursuits. But it does not exclude the other aims.

Insect Adventures, by J. Henri Fabre. Retold for Young People by Louise Seymour Hasbrouck. Illustrated by Elias Goldberg. Yonkers-on-Hudson, New York: World Book Company, 1917. Pp. xi+287.

Insect Adventures, by J. Henri Fabre. Retold for Young People, by Louise Seymour Hasbrouck. Illustrated by Elias Goldberg. New York: Dodd, Mead and Company, 1917. Pp. 287.

These two books are practically the same. The latter is printed on heavier paper and in larger type; the former is a more convenient size book for children. The stories offer excellent material for supplementary reading for third and fourth grade children. There is a fascination about Fabre's narrative that holds the adult mind as well as that of the child and his keen sympathy is contagious. He began his observations about the year 1830, and several years later when he began to publish, the world was not prepared for the form of his narrative. If it was learned it had to be dry and uninteresting, and Fabre's work was anything but this, and so it fell under the condemnation of the ponderously wise. An excerpt from Fabre's defense of his attitude towards the little things of nature is probably the best illustration available of the nature of his work. "Come here, one and all of you," he addressed his friends, the insects. "You, the sting-bearers,

and you, the wing-cased armor-clads—take up my defense and bear witness in my favor. Tell of the intimate terms on which I live with you, of the patience with which I observe you, of the care with which I record your actions. Your evidence is unanimous; yes, my pages, though they bristle not with hollow formulas or learned smatterings, are the exact narrative of facts observed, neither more nor less; and whoso cares to question you in his turn will obtain the same replies. And then, my dear insects, if you cannot convince these good people, because you do not carry the weight of tedium, I, in my turn, will say to them: ‘You rip up the animal and I study it alive; you turn it into an object of horror and pity, whereas I cause it to be loved; you labor in a torture chamber and dissecting room, I make my observation under the blue sky to the song of the cicadas; you subject cell and protoplasm to chemical tests, I study instinct in its loftiest manifestations; you pry into death, I pry into life. . . . I write above all for the young. I want to make them love the natural history which you make them hate; and that is why, while keeping strictly in the domain of truth, I avoid your scientific prose which too often, alas, seems borrowed from some Iroquois idiom.’

Alexander Teiseira de Mattos rendered a valuable service by translating into English Fabre’s “*Souvenirs Entomologiques*,” and Miss Hasbrouck has conferred an additional favor by adapting the stories to the tastes of our young people.

A Short History of the English People, by John Richard Green, Revised and Enlarged, with Epilogue by Alice Stopford Green. New York: American Book Company, 1916. Pp. liv+1039.

In these days of brief sketchy histories this volume will hardly be accepted by the average schoolboy as a “short history.” In reading the volume, however, you will soon find that the “long way round” is in this case “the short way home,” for the book is not a chronicle of facts and names and dates. It aims at giving vivid pictures of the life of the English people as it traces it through the various phases of development. There is no mistake in the earnestness and sincerity of the author, nor could anyone well mistake his meaning, even though at times the reader may find himself disagreeing with him profoundly on questions of politics and religion.

Democracy Today, An American Interpretation, Edited by Christian Gauss. New York: Scott Foresman & Co., 1917. Pp. 228+102, duodecimo.

We are told in the Introduction that "it is the purpose of this volume to provide certain important documents of abiding value which will help students in secondary schools and colleges to understand the situations in which the country finds itself today, and which will serve also to clarify their ideas on the purposes and significance of America." The selections consist of Lincoln's Gettysburg Address; Lowell—Democracy; Cleveland—The Message of Washington; Roosevelt—Our Responsibilities as a Nation; and seventeen utterances from the pen of President Wilson.

The American's Creed and Its Meaning, by Matthew Page Andrews. Illustrated. New York: Doubleday, Page and Company, 1919. Pp. 88.

This little book gives an account of the origin of the American's Creed, a copy of the text, a discussion of the meaning of the creed, and a statement of the doctrinal authority upon which the American's Creed is based. The creed is brief, as a creed should be. It is familiar to every reader of current literature. Still we add it here for the convenience of reference. "I believe in the United States of America as a government of the people, by the people, for the people; whose just powers are derived from the consent of the government; a democracy in a republic; a sovereign nation of many sovereign states; a perfect union, one and inseparable; established upon those principles of freedom, equality, justice, and humanity for which American patriots sacrificed their lives and fortunes. I therefore believe it is my duty to my country to love it; to support its constitution; to obey its laws; to respect its flag; and to defend it against all enemies." I take it there are few amongst us who will question the value of teaching such a creed to the children in our schools, and of keeping such a creed fresh and vigorous in the minds of all the loyal citizens of the country, and yet we are told that this is not the day of creeds, and we hear men that otherwise seem intelligent questioning the Apostles' Creed or the Nicene Creed, questioning the mode of its origin and the value of its statements as a brief summary of the beliefs of loyal Catholics. It is true that these religious creeds were for-

ulated at ecumenical councils by a full representation of the bishops of the Christian world assisted by the most learned theologians in the Church. It is true that article by article was carefully compared with the teachings of Christ, of the Apostles, and of their legitimate successors down to the time of the formation of the creed, whereas this valuable patriotic creed resulted from the offer of a prize of one thousand dollars for the best attempt at formulating our beliefs. The authority that finally pronounced on the best creed consisted of: 1, a Committee on Manuscripts; 2, a Committee on Award; 3, a number of well known men and women agreed to act as an advisory committee in consultation with the members of the Committee on Award. "The President of the United States informally approved the contest, and many state governors, United States senators, and congressmen were enrolled in this committee, of which the United States Commissioner of Education was Ex-Officio Chairman." If you take away from the people their faith, superstitions that seem silly and frequently noxious take its place. If you take away their religious creed, they are bound to put some other creed in its place, and so it is really wise, after all, to supply them a wholesome political creed, for this will help to keep them from adopting their working creed from anarchists, bolshevists, and other rabble.

THOMAS EDWARD SHIELDS.

War Addresses of Woodrow Wilson, With an Introduction and Notes, by Arthur Roy Leonard, M.A. Boston: Ginn and Company, 1918. Pp. xxx+129.

These addresses are intended by the author to be studied in secondary schools. For this he gives three reasons; first, their intrinsic literary merit; second, their timeliness; and third, the light they shed on the meaning of democracy.

English for Coming Citizens, by Henry H. Goldberger. Illustrated. New York: Charles Scribner's Sons, 1918. Pp. xx+236.

In the process of Americanizing our foreign population, the teaching of them to speak and to read English constitutes a very important element. This object also very rightly should determine the method employed. An academic and grammatical foundation taught in abstract formulas, if justifiable elsewhere, is

certainly not justifiable in a work of this kind. "Logically, the word is simpler than the sentence, but psychologically the sentence is simpler than the word. The unit of advance is not, therefore, the single word but rather the sentence, or better still, the topic. No one was ever able to use language by learning the words dictionary fashion. Periods in this book are, therefore, caught in their proper settings, in sentences which have proper associates rather than as disparate facts."

Alice's Adventures in Wonderland, by Lewis Carroll, Edited by Clifton Johnson, Illustrations by John Tenniel. New York: American Book Company, 1918. Pp. 154.

The book contains a brief history of the author and the circumstances which led to the production of the tale. It is well printed on good paper and will continue for many a day to yield pleasure to the young and to take the kinks out of the old and cranky.

A Child's Book of the Teeth, by Harrison Wader Ferguson, D.D.S., Illustrated by the author. Yonkers-on-Hudson, New York: World Book Company, 1918. Pp. 63.

There is general agreement that in the care of teeth as in other things an ounce of prevention is worth a pound of cure. If the children take proper care of their teeth they will save themselves much pain in the dentist's chair and will save considerable dentist bills. But this is not the most important phase of the subject. In the last few years we have come to recognize the fact that decaying teeth distil into the system many subtle poisons which are responsible for ill health in many forms. It has been the custom in many homes to train the children to clean their teeth properly, but it should be remembered that children are something more than pet animals, and that training is not an adequate remedy for the evils that threaten the health of the child through his teeth. He should develop a clear intelligence of the nature of the evils that threaten through neglected teeth and of the reasons for the remedies offered. This little book is written for children of the third or fourth grade, and both the text and the illustrations seem well calculated to achieve the desired end.

Poems My Children Love Best of All, Edited by Clifton Johnson, Illustrated by Mary R. Bassett and Will Hammell, Lloyd Adams Noble. New York, 1917. Pp. xviii+256.

The author in an introductory note lays down the following conditions as those guiding him in the selection of the poems. "The first requisite of the poem admitted to these pages was that they should be interesting to the average intelligent child. Toleration is not enough. The poem capable of winning no more than that has been rejected, no matter what its graces of expression or form, or what its fame of authorship. . . . Narratives that have to do with animals are particularly welcome and such have a large place in the present volume. Some of the selections are portions of long poems, and I have never hesitated to omit parts of shorter poems, when by so doing I could enhance the interest without sacrificing an artistic completeness. It has been my aim to avoid entirely subjects alien to the tastes of healthy childhood, and this means in the main the exclusion of verse that is melancholy, retrospective, sentimental or devotional.

One would imagine from this statement that the interests of healthy children centers chiefly in animals. Few who know children intimately will accept this as a truthful statement of the case. The children love fairies and creations of pure fancy, and in spite of the curious correlation of devotion with melancholy, retrospective and sentimental poems, the child loves to read about angels and saints, about the Blessed Mother and the great central truths of religion. It is the business of education to lift the children above the instincts of animal life and not to develop these instincts on the merely animal plane. The book, we are happy to say, is somewhat better than the author's forecast. We find in it, "The May Queen," "The Landing of the Pilgrim Fathers," "New Year's Eve," "Paul Revere's Ride," "The Violet," "A Good Thanksgiving," "Filial Trust," "God Made Them All," "Snowbound," "The Charge of the Light Brigade."

Le Premier Livre, by Albert A. Meras, Ph.D., and B. Meras, A.M. Illustrations by Kerr Eby. New York: American Book Company, 1915.

"This book is an elementary book intended to cover all the work of the first half year. It is a grammar and a reader combined. The aim of the author is to put in the hands of the beginner, from

the very first lesson, natural, practical, and interesting French. The story about which the book is built is Hector Malot's *Sans Famille*. On this story the grammar, conversation and composition are based."

Spoken Spanish, A Conversational Reader and Composition,
by Edith J. Broomhall. Boston: Allyn & Bacon, 1918.
Pp. v+100.

This book is planned as a conversational reader and composition text. The fourteen short sketches in the collection were written originally for the programs of *La Tertulia*, the Spanish club of the North Central High School, to give the students examples of colloquial Spanish not available in their text-books. . . . As the aim of this book is to teach the language as it is spoken, the composition exercises have a purely conversational tone.

Anecdotas Espanolas, Edited for Conversational Work, With an Appendix of Familiar Words, Phrases, and Idioms, by Philip Warner Harry. Boston: Allyn & Bacon, 1919. Pp. viii+235.

This book aims to stimulate interest in colloquial Spanish by using anecdotes and short stories which have been found best fitted for conversational drill in the classroom. These have been selected from a wide range of subject matter, have been carefully graded, and have been provided with interesting questions. An elaborate appendix of idioms and phrases furnishes a wealth of additional material for conversation.

El Reino De Los Incas Del Peru, Arranged from the Text of "Los Comentarios Reales de Los Incas" of The Inca Garcilaso de La Vega, Edited with Vocabulary and Notes, by James Bardin. Boston: Allyn & Bacon, 1918. Pp. xiv+114+66.

This little volume contains a readable account of the Inca civilization which was destroyed by the Spanish adventures. While the aim of the book is naturally to assist the student to the mastery of Spanish, its chief interest lies in the story itself. "The extraordinary nature of the facts described by the historian of the Inca Empire gives the text of the ancient volume a decided flavor of romance, and the author makes the most of this curious and appealing material he had in hand. If for no other reason, the interest inherent in the remarkable story itself and in the manner

of its telling, justifies a careful reading of the book. The close analogies between the theory of the Inca State and the theories of modern State Socialism make the book very valuable to the student of politics."

El Pajaro Verde, by Jaun Valera, Edited with Introduction, Notes, Exercises and Vocabulary, by M. A. DeVitis. Boston: Allyn & Bacon, 1918. Pp. x+155.

This edition of *El Pajaro Verde* is edited for pupils in the early stage of their study of Spanish. Therefore the notes have been made both exhaustive and elementary; all verb forms whose stems differ from the stem of the infinitive have been noted in the vocabulary; and there is a full explanation of every subjunctive form occurring in the text, as well as of the uses of several Spanish verbs which offer difficulty to the student.

Nature Cure, Philosophy and Practice Based on the Unity of Disease and Cure, by H. Lindlahr, M.D. Chicago, Ill.: The Nature Cure Publishing Co., 1918. Pp. 438.

There are many good and true things in this volume. Its fundamental claim is, of course, correct. If we direct intelligent effort towards keeping bodily health and vigor there will be far less disease and suffering in the world and less need of surgery and violent remedies. The avoidance of over-indulgence, reasonable care in the proper preparation of foods and in the adaptation of food to our needs would render surgery and violent remedies less frequently necessary. Dr. Lindlahr gives many good and wholesome advices along these lines, in spite of the fact that there are many things in his book that will scarcely be accepted by people of the average intelligence much less by the medical profession.

Nature Cure Cook Book and A. B. C. of Natural Dietetics, by Mrs. Anna Lindlahr and Henry Lindlahr, M.D., Seventh Edition. Chicago, Ill.: The Nature Cure Publishing Co. Pp. xii+469.

This book is a companion to "Nature Cure." It contains a large number of excellent recipes for the preparation of vegetable soups and for the cooking of vegetables and fruits.

Religious Education in the Church, by Henry Frederick Cope.
New York: Charles Scribner's Sons, 1918. Pp. viii+274.

The Catholic mind never detaches the idea of religion from the idea of the Church, except for purposes of analytical study, but this is not the case outside the Catholic Church. Multitudes of earnest souls accept religion as a necessary factor in life and yet have little or no comprehension of the need of the Church as an institution. It is to this body of non-Catholics that the author of the present book addresses himself. Speaking of the change brought about by the recent world crisis, he says: "Now we have a renaissance of the spiritual, under the stress of a world agony. But there is a tendency to feel that the spiritual is so implicit in all things that it does not need explicit expression anywhere. Men ask whether a spiritual age needs a special religious institution. Further, various social agencies have taken over many of the activities of the churches. Men are asking whether in the social organization of today there remains any special task or place for the church. . . . The world is not indifferent to religion; it is becoming more conscious of its spiritual needs. There is almost a religious devotion in the principal charge against the church, that "it is not on to its job." This seems to me not alone that it is inefficient, but that it does perceive its task. That is the heart of the problem, the lack of a sufficiently clear, distinct, and definite function, one that will meet a need otherwise unmet, one that will convince the minds, enlist the wills, and win the hearts of all men and women of spiritual perceptions." With the Sacrifice of the Mass, the great central feature of Christian worship, gone, with a definite body of teaching no longer available, it is not strange that these bodies of Christian men and women should find it difficult to definitely visualize the functions of the Church.

THOMAS EDWARD SHIELDS.

The Experience of God in Modern Life, by Eugene William Lyman, D.D. New York: Charles Scribner's Sons, 1918. Pp. ix+154.

This little volume consists of three lectures delivered at Union Theological Seminary in the fall of 1917. The titles of the separate lectures are: "The Experience of God and the Development of Personality," "The Experience of God and Social Progress,"

"The Experience of God and Cosmic Evolution." There is here three splendid themes, but the handling of them for a Catholic audience and for such an audience as that to which they were delivered is two vastly different tasks. The author looks confidently to society to evolve for itself and from itself and by itself a religion that will adequately meet the need of a shocked and discouraged humanity. "We know that the War is bound to be followed by a new world vastly different—whether for better or for worse—from the old. Times of such tremendous change, men instinctively feel, are in a peculiar sense times for religion. And so they are asking: 'What religion shall we, and can we, have?' It will be our purpose in the following discussions to try to do something towards answering this question." It is pathetic to find man, even intelligent man, trying to create a religion and to dispense with dogma or Divine authority.

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THE PHILOSOPHICAL NECESSITY¹

BY RALPH ADAMS CRAM, LITT.D., LL.D.

"They are called wise who put things in their right order and control them well." So begins the first sentence of the "Summa Contra Gentiles" of St. Thomas Aquinas. The implied condemnation of those who establish false standards of comparative value and ill control those erroneously fixed, holds today as it held in the year 1262, even though now they may be a preponderant multitude when then they were a minor if conspicuous faction.

"To put things in their right order and control them well"; is not this the essence of wisdom and the secret of righteous life? To weigh and assort all things, estimating the value of each in relation to all others and to eternal truth; to exalt and pursue the things that are great and admirable and everlasting; to cast down and reject those things that are insignificant and transitory and without value. This is the substance of wisdom, as it is the object of each man's living; that he may control them well, both the great things and the small, not by fumbling hands and unstable minds swayed by every wind of doctrine aroused by Roger Bacon's "vulgi sensus imperiti," but with the firm grasp of mastership directed by an intrepid and reasonable mind.

This is that Wisdom that is the eternal goal of intellectual man, and "Philosophia" the way of that everlasting pilgrimage. "Philosophy," says the great Cardinal of Malines, "is the science of the totality of things. The particular sciences are directed to groups of objects more or less restricted; philosophy, the general science, regards the sum-

¹Reprinted from *The American Church Monthly*, July, 1919.

total of reality." So it appears that philosophy alone enables us to "put things in their right order" when the accidents and illusions of life, and the narrow outlook of the single sciences, have confused all relations; and without a right philosophy we are as those of whom Hugh of St. Victor speaks who "stumbled and fell into the falsehoods of their own imaginings."

But the boon of a right philosophy is not the wages of a delving intellectuality nor is it the laurel crown of profound erudition. They that are thus furnished may attain the highest good, as Aristotle and St. Thomas Aquinas, but achievement is granted also to the humble and unlearned, the shepherd on the hills, the poet in bitter exile, the monk in his forgotten cloister. There is much truth in the words of Friar Bacon, "all the wisdom of philosophy is created by God and given to the philosophers, and it is Himself that illuminates the minds of men in all wisdom." This is necessarily so; from Aristotle to the modern Aquinas, Henri Bergson, every philosopher who can justly claim that title has based his system on the primary assumption that man, of his own motion, cannot remotely touch the "thing-in-itself," the noumenon, the Absolute, but is able to deal only with the phenomenon, or, as Aristotle calls it, the "phantasm." "In the present state of life in which the soul is united to a passable body," says St. Thomas, "it is impossible for our intellect to understand anything actually, except by turning to the phantasm," and Bergson says the same when he states as an axiom that "the mind of man by its very nature is incapable of apprehending reality." Philo, the Platonist Jew, put it succinctly when he wrote "The trammels of the body prevent men from knowing God in Himself; He is known only in the Divine forces in which He manifests Himself."

Yet if we would live we must be able "to put things in their right order," and to know God in the sense of personal approach if not of comprehension. It is here that the love of God shows itself in that He does again and again reveal enough of the everlasting wisdom and of Himself, to enable men to assure themselves that He is, and if they will, to turn their footsteps in the right way.

Through the Incarnation came not only the Redemption but also the Enlightenment, and thereafter the order of the Universe and the significance of life were as clear as they may ever be without a further explicit Revelation; but "God has never left Himself without a witness" and so five centuries before the Incarnation, and since then amongst those who knew not Christ, much has been revealed, so that great philosophers have appeared and have spoken "with the tongues of men and angels," and the things that we may use for our soul's health today, when in our own time, with all our erudition and our scientific attainment and our stored up knowledge of centuries, the Divine revelation has not come, and we have not only forgotten or rejected the philosophy of the inspired men of the past, but as well have taken to ourselves those that spoke without God, makers of false philosophies, and so have "fallen into the falsehoods of our own imaginings."

In this fact lies not only the reason why the world in spite of its material glory dipped lower and lower towards the point of disaster achieved in July, A. D. 1914, but the explanation of the notorious inability of both organized religion and formal philosophy to meet the challenge of a world in dissolution during four years of war, and finally the lack of a great, constructive, dynamic leading on, at this moment when the destinies of man are being determined for a period of five centuries. There is today no operative philosophy of life; we are trifling with the shreds and shards of the materialistic and mechanical substitutes of the eighteenth and nineteenth centuries, from Descartes to Herbert Spencer, from Hobbes and Kant to Nietzsche and William James, and in them there is neither health nor safety, nor the clear conviction, the lucid and logical organism, the invigorating and passionate force of the Athenians, the Fathers of the Church, the Neo-Platonists or the mighty masters of Mediævalism.

The Reformation destroyed more for us of the North and the West than the fabric of the Catholic Church and the substance of the Catholic Faith. The nexus between theology and philosophy is so close that what affects one affects the other. "Intellige ut credas; crede ut intelligas." says St.

Augustine. It is not so much that theology begins where philosophy leaves off, and *vice versa*, as it is that both pursue an actually parallel course in time, and side by side; if one falls the other stumbles, and unless quick recovery is effected both are involved in a common ruin. I do not know which stumbled first at that critical moment when Mediævalism yielded to the Renaissance. Macchiavelli wrote "Il Principe" in 1513, Luther posted his Thesis in 1517, and the protagonist of the assault on Catholic philosophy and ethics would thus appear to have an advantage of some four years over the protagonist of the assault on the Catholic theology and religion. On the other hand, while the new paganism in philosophy does not antedate the fall of Constantinople in 1453, the particular form of heresy that was to rend the unity of the Church for the latest time and plunge entire nations in centuries of heresy and schism, had shown itself sporadically more than a hundred years before. The question is of no importance; the first breakdown of Catholic theology and Catholic philosophy practically synchronized during the period known as the Reformation, and wherever the Faith was abandoned the philosophy went with it.

Our own epoch, modernism (as one should say Mediævalism, or the Dark Ages or Roman Imperialism), the five hundred years extending from the formal end of the Middle Ages in 1453 to 1953—or whatever may be the year when the next epoch is determined for good or ill, is that period during which the peoples that rejected both Catholic theology and Catholic philosophy, or tolerated both with a thin formalism that voided them of all power, have directed the development of society and determined the lives of its peoples up to and including its climacteric in the Great War. Whether they were worth having at the price, this new religion and this new philosophy—or rather *these*, for the diversity is extreme—does not concern me at this present. The point I wish to make is that as those two things, each unique in its sphere, made possible the five centuries of mediæval civilization which formed the most successful exposition of Christianity that has thus far been achieved, and that as their obliteration is responsible for the civilization (however we may estimate it)

that has now succeeded in destroying itself after a remarkable domination of other five centuries, so the future, the foundations of which we have now to lay, can only approach in dignity, nobility and achievement the Christian centuries of the Middle Ages if we are willing and able to forsake modernist religion and modernist philosophy and return explicitly to the religion and the philosophy of that incomparable olden time. In a word, a sane and wholesome and just and righteous future can be built only on the corner-stones of Catholic religion and Sacramental philosophy.

For once it is not necessary to argue over the matter of religion; the logic of events has dealt with that and fixed its own determinations. The question of philosophy is in a different category. We have so long been accustomed to live without a philosophy and to take refuge in archaeology and "the general appeal to history" and the flimsy scaffoldings of Teutonism or Evolutionism or Pragmatism, we neither feel the need of this strong defense, this vast directing energy, nor take kindly to it when it is offered. Yet there can be no right and enduring religion without a right philosophy, as there can be no right and enduring philosophy without a right religion. "Philosophy is the science of the totality of things." "They are called wise (that is to say, philosophers) who put things in their right order and control them well." "Philosophy regards the sum-total of reality." The moment has come for us to see things as a whole, to establish a new system of comparative values, to confront not fictions but realities. "The integrity of our nature is repaired by wisdom," wrote St. Vincent of Beauvais. Reparation lies before us; of our nature, of society and of the world, and to that end we must turn to philosophy, that as ever it may fortify the impulse of religion and by religion be irradiated by the grace of God.

What then is this philosophy of the Middle Ages that is in itself as definite as the Catholic Faith? It is no ethnic or passing intellectual by-product; it is the synthesis of antecedent philosophies, Neo-Platonic, Jewish, Arabian, Byzantine, Patristic, Peripatetic, Socratic, purged of their alien elements, gathered into an organic unity, and vitalized by the Catholic religion. Its greatest exponents are St. Thomas Aquinas,

Duns Scotus and Hugh of St. Victor. It was this philosophy that, consciously or unconsciously, formed the substance of the wisdom of the peoples of the Middle Ages, conditioning all their acts and all their intellectual processes. As, with the Catholic religion, it was the energizing force in life, making possible the only consistent Christian civilization thus far achieved, so was it the full rounding out of a great culture that re-created all the arts for its own expression, invented new ones, and raised them all to a level of unexampled achievement. Its abandonment synchronized, if it did not compass, the fall of Christian civilization and the entrance of the New Paganism which has now, in its turn, met its nemesis in its own suicidal aggrandizement.

In trying to express in brief and suggestive form this philosophy of sacramentalism, I have not confined myself to any one system; neither to the Dominican, the Franciscan nor the Augustinian synthesis; I have tried to establish a working theory by a moulding together of all these (since for all practical purposes this is what historically happened) and I have not disdained a return on occasion, to the Neo-Platonists, particularly Plotinus, and to the Greek and Jewish philosophers themselves, from whom all their successors have learned much and at whose feet they have sat as respectful scholars. Daring much in this process, I have doubtless fallen into philosophical error and perhaps have even offended against dogmatic truth, but I profess here and now that I submit all I say to Catholic Authority, and that I desire to teach nothing contrary to the Catholic Faith.

The world as we know it, man, life itself as it works through all creation, is the union of matter and spirit; and matter is not spirit, nor spirit matter, nor is one a mode of the other, but they are two different creatures. Apart from this union of matter and spirit there is no life in the sense in which we know it, and severance is death. "The body," says St. Thomas, "is not of the essence of the soul; but the soul by nature of its essence can be united to the body, so that properly speaking, the soul alone is not the species, but the composite," and Duns Scotus makes clear the nature and origin of this common "essence" when he says there is "on

the one hand God as Infinite Actuality, on the other spiritual and corporeal substances possessing a homogeneous common element." That is to say, both matter and spirit are the result of the Divine creative act and though separate and opposed find their common point of departure in the Divine Actuality.

The created world is the concrete manifestation of matter through which, for its own transformation and redemption, spirit is active in a constant process of interpenetration, whereby matter itself is being eternally redeemed. What then is matter, and what is spirit? In the theory of Plotinus, "the process of emanation from a Supreme Principle, the one source of all existing things, explains the physical and metaphysical worlds. According as the principle gives out its energy, it exhausts itself, its determinations follow a descending scale, becoming less and less perfect. Every generative process implies a decadence or inferiority in the generated product. And in the series of Divine generations there must be a final stage, at which the primal energy, weakened by successive emissions, is no longer capable of producing anything real. A limit is necessarily reached beneath which there cannot be anything less perfect; this limit is *matter*. Matter is merely the space which conditions all corporate existence; it is a pure possibility of being, mere nothingness, and is identified with primitive evil.

In the sense he clearly intends, Plotinus' theory of "emanation" is of course superseded by the Christian doctrine of creation, but it was an illuminating approximation to final truth. Similarly, God cannot exhaust Himself, but there is manifestly a great discrepancy in point of perfection between the angels at one end of the scale, and simple matter, before form is given it, at the other, while in between are the many categories of creation. Neither is matter "mere nothingness" for it is a created thing, therefore it exists, even without form. I do not quote Plotinus as authoritative, but rather as one who through "natural" revelation has approached closely to the truth of Divine revelation.

Subjected to certain necessary changes in terminology I cannot see why this definition of matter does not coincide with Duns Scotus' *Materia primo prima*, which is thus de-

scribed by the great Franciscan. "*Materia primo prima* is the indeterminate element of contingent things. This does not exist in Nature, but it has reality in so far as it constitutes the term of God's creative activity. By its union with a substantial form it becomes endowed with the attributes of quantity and becomes *secundo prima*. Subject to the substantial changes of Nature it is matter as we perceive it."

It is this "*materia primo prima*," "the term of God's creative activity," that is eternally subjected to the regenerative process of spiritual interpenetration, and the result is organic life.

Is this matter "primitive evil" in the sense in which Plotinus uses it? No, for "*omne ens est bonum*" and because "God made all things good from the beginning." On the other hand matter is in itself dead, inert, constantly exerting a gravitational pull on spirit that must be overcome. In a real sense therefore its inertness does manifest itself as "evil" since its resistance to spirit is actual and must be overcome.

What is "spirit" as the term is used here? The creative Power of the Logos, in the sense in which St. John interprets and corrects the early partial and erroneous theory of the stoics and of Philo. God the Son, the Eternal Word of the Father, "the brightness of His Glory and the figure of His substance." "God of God, Light of Light, very God of very God, begotten not made, being of one substance with the Father, by whom all things were made." Pure wisdom, pure intellect, pure will, unconditioned by matter, but creating life out of the operation of His spirit on and through matter, and in the fullness of time becoming Incarnate for the purpose of the final redemption of Man.

Now since man is so compact of matter and of spirit, it must follow that he cannot lay hold of that pure spirit, that Absolute that lies beyond and above all material conditioning, except through the medium of matter, through its figures, its symbolism, its "Phantasms" as Plato denotes them. Says St. Thomas, "From material things we can rise to some kind

*Plotinus calls matter "the limit" of Divine generation because it marks the *exhaustion* of creative activity. Scotus calls it "the term" because beyond it God did not *will* to extend this creative activity.

of knowledge of immaterial things, but not to the perfect knowledge thereof." The way of life therefore is the increasing endeavor of man to approach the Absolute through the leading of the Spirit, so running parallel to that slow perfecting of matter which is being effected by the same operation. So matter takes on a certain sanctity not only as something in process of perfection, but as the vehicle of Spirit and its tabernacle, since in matter Spirit is for us in a sense incarnate.

From this process follows of necessity the whole sacramental system of the Catholic Church, as this is set over against both the Protestant theory and that of modernist symbolism. To the Protestant as to the Jew the material thing is (though only in theory) incorrigibly base, to be despised and treated with contempt, while the spiritual thing, the soul, may and does unite itself to, and perfectly achieve, union with ultimate spirit directly, without the intervention of the material vehicle, and in proportion to its isolation from matter. The Protestant rejects even the value of the symbol, the modern symbolist, or ritualist if you like the word better, sees the symbol and values it, but he does not recognize the reality behind the symbol, contenting himself with what is no more than a form of poetry or other art, and he no more achieves either a right philosophy, the real religion, or that mystical union with God that is his aim, than does the Protestant or the scientific rationalist. I speak of generalities; there are anomalous personalities that, for His own ends, God gives the Beatific Vision that "o'erleaps the bounds" of matter, whereby the law of life is for them superseded and the material nexus is abrogated. These are the prophets, seers, mystics—the greatest artists perhaps as well—but they are not properly of this world as we know it; for the vast majority of men the way of matter is the road prescribed.

How fatal is this pseudo-philosophy that would cleave life in halves by isolating matter on one side and Spirit on the other, is shown by the experience of those who accepted it. Rejecting the Sacraments as Divine channels of grace ordered and established for the transfusion through material agencies of the power of God the Holy Ghost, and denying even the value of their symbolism; denouncing the priesthood as a

man-made obstacle between the created and the Creator, scorning the body and condemning all material things as hateful and as stumbling blocks, they nevertheless became the proponents of aggressive materialism; organizers of industrialism, creators of "big business" and "high finance," exploiters of labour and of markets, prophets of a civilization of greed, covetousness and profiteering. It is the Protestant nations and their *enclaves* of Jews that built up that materialistic civilization that in its bloated triumph found its own nemesis in the war of the last five years and the events that are to follow in the five next years that are to come. The material thing is deadly only when it is cut off from the spiritual thing; united, matter ennobled as an agent, Spirit familiarized through its homely housing, we have that just balance which has issue in a culture and a civilization such as that of the Middle Ages.

Sacramentalism, in theology, in discipline and in philosophy, is the essential system of Christianity, and it follows inevitably from the fundamental doctrines of the Incarnation and the Redemption. Those portions of the Church of Christ that adhere to it in its three manifestations will endure, the others will wither away. Furthermore, no compromise is possible any more than compromise is possible with truth. As the time came when America could no longer exist half slave and half free, so the time has now come (and the warning has been explicit) when the Church can no longer exist under the same conditions.

As the rejection of the Seven Sacraments deprived northern Europe of that stream of spiritual energy, forever, and by the covenant of God, coursing through the several material channels of operation, leaving man bereft of his surest reinforcement against the eternal gravitational pull of matter; as the abandonment of Catholic order and discipline unloosed the floods of intellectual insolence and vulgarian presumptuousness, cleaving Christianity in halves and reducing the moiety thereof into a howling chaos of ill-conditioned heresies, so the forsaking of Sacramental philosophy left life meaningless except as a sort of neo-Manicheism as exploited by Calvin and the Puritans and as an everlasting warfare,

the prize of which was material gain through power or money, as was demonstrated (though not always avowed) by the creators and beneficiaries of industrial civilization. The nineteenth century philosophy of Evolution with its dogmas of the struggle for life and the survival of the fittest, was the effort of sincere men to cast a veil of respectability over a thing in itself ignominious and un-Christian, and the results of its acceptance have recently been demonstrated to admiration.

Dualism is the destroyer of righteousness, and the Catholic philosophy of Sacramentalism is the antithesis of dualism. The sanctity of matter as the potential of Spirit and its dwelling place on earth; the humanizing of Spirit through its condescension to man through the making of his body and all created things its earthly tabernacle, give, when carried out into logical development, a meaning to life and a glory to the world and an elucidation of otherwise unsolvable mysteries, and an impulse towards noble living, neither Protestantism nor even Christian Science can afford. It is a real philosophy of life, a standard of values, a criterion of all possible postulates, and as its loss meant the world's death, so its recovery may mean its resurrection.

In harmony with this consummate philosophy, and as its inevitable corollary, came the whole Sacramental system of the Church, whereby every material thing was recognized as possessing in varying degree sacramental potentiality, while seven great sacraments were instituted to be, each after its own fashion, a special channel for the influx of the Power of God the Holy Ghost. Each was a symbol, a "phantasm," to use the word of Aristotle, just as so many other created things were, or could become, symbols, but beyond this they were realities, veritable *media* for the veritable communication of veritable Divine grace. Voided of power, reduced to the status of mere symbols, they become nothing; only the sentimental stimuli of personal emotion. There is no better definition of a Sacrament than that of Hugh of St. Victor, "The Sacrament is the corporeal or material element set out sensibly, representing from its similitude, signifying from its institution, and containing from its sanctification, some invisible and spiritual

grace." This is the unvarying and unvariable doctrine of the Catholic Church, and the reason for its existence as a living and fruitioning organism, and the very methods of its operation, follow from this supreme institution of the Sacraments. The whole Sacramental system is in a sense an extension of the Redemption, and one Sacrament, the Eucharist, also in a sense an extension of the Incarnation, just as it is also a daily, even hourly, extension *in time* of the Sacrifice of Calvary. The Church considered as simply the fellowship of the faithful is not an organism, it is an emotion. The Catholic Church is more than this; it is a living organism and as such it is subject to the definite, explicit and unchanging laws of its organic system. What happens to the individual when he ceases to be a justly coordinated organism is demonstrated in countless insane asylums. What happens to the State under similar conditions is accomplished by Russia and is in process of evolution in Germany, if not throughout modern society. Indeed Protestantism itself is sufficient evidence of the disastrous results that follow from such an abnormal course.

The Incarnation and the Redemption are not accomplished facts, completed nineteen centuries ago, they are processes that still continue and their term is fixed only by the total regeneration and perfecting of Matter, and the Seven Sacraments are the chiefest amongst an infinity of Sacramental processes which are the agencies of this eternal transfiguration.

Christ not only became Incarnate to accomplish the Redemption of man as yet unborn for endless ages, through the completed Sacrifice of Calvary, but also to initiate a new method whereby the results were to be more perfectly attained; that is to say, the Church, working through the specific Sacramental agencies He had ordained or was later to ordain through His direction of the Church He had brought into being at Pentecost. He did not come to ordain a revolutionary code of ethics or even to offer in His own Person a new Model for human following. He was neither a newer Socrates nor an older Buddha but God Himself, revealing the whole system of life and the reason for the world, and, through the New Covenant of the Catholic Sacraments and the One, Indivisible Catholic Church preserved from error in its official determina-

tions in Faith and morals, by virtue of His Presence therein until the consummation of the world, to fix this method of salvation in terms and under conditions identical with the process of life itself, and in forms fitted to the comprehension of, and freely available for, every man that is born of woman.

He did not come to establish in material form a Kingdom of Heaven on earth or to provide for its ultimate coming. He indeed established a Spiritual Kingdom, His Church, "in the world, not of it," but this is a very different matter—as the centuries have proved. His Kingdom is not of this world, nor will it be established here. The folly and the conceit of nineteenth century evolutionists have received their quietus during the last few years. There has been no *absolute* advance in human development since the Incarnation, nor yet during the space of recorded history. Nations rise and fall, epochs wax and wane, civilizations grow out of savagery, crest, and sink back into savagery again. Redemption is for the individual, not for the race nor yet for society as a whole, nor even for matter itself *except* as this becomes definite and concrete in the individual, and there, and only there, and under that form, it is sure, however long may be the period of its accomplishment. "Time is the ratio of the resistance of matter to the interpenetration of Spirit" and by this resistance is the duration of time determined. When it shall have been wholly overcome then "Time shall be no more." God the Holy Ghost, proceeding from the Father, through the Son, and by the channel of each individual soul, operates directly on the matter which in human form is the object of redemption, and the Sacraments are not only the Divinely ordained agencies of this operation, but the perfect symbols of life itself.

See therefore how perfect is the correspondence between the Sacraments and the method of life where they are the agents and which they symbolically set forth. There is in each case the material form and the spiritual substance or energy. As Hugh of St. Victor says, each represents from its similitude, signifies from its institution, and contains from its sanctification some invisible and spiritual grace. Water, chrism, oil, the spoken word, the touch of the hands, the sign of the cross, and finally and supremely the bread and wine

of Holy Mass, each a material thing, but each representing, signifying and containing some gift of the Holy Spirit, real, absolute and potent. So matter and Spirit are linked together in every operation of Holy Church from the cradle to the grave, and man has ever before him the eternal revelation of this linked union of matter and spirit in his life, the eternal teaching of the honor of the material thing through its agency and through its existence as the subject for redemption, while through the material association and the Divine condescension to his earthly and fallible estate (limited by the association with matter to only inadequate perceptions), he makes the spirit of God his own to dwell therewith after the fashion of man.

As I have said elsewhere, "Man approaches, and must always approach, spiritual things not only through material forms but by means of material agencies. The highest and most beautiful things, those where the spirit seems to achieve its loftiest reaches, are frequently associated with the grossest and most unspiritual material forms, yet the very splendor of the spiritual verity redeems and glorifies the material agency, while on the other hand the homeliness and even animal quality of the material things brings to man, with a poignancy and an appeal that are incalculable, the spiritual thing that in its absolute essence would be so far beyond his ken and his experience and his powers of assimilation that it would be inoperative."

This is true Humanism, not the fictitious and hollow thing that was the offering of Neo-Paganism and took to itself a title to which it had no claim. Held consciously or tacitly by the men of the Middle Ages from the immortal philosopher to the immortal but nameless craftsman, it was the force that built up the noble social structure of the time and poised man himself in a sure equilibrium. Already it had of necessity developed the whole scheme of religious ceremonial and given art a new content and direction through its new service. By analogy and association all material things that could be so used were employed as figures and symbols, as well as agencies through the Sacraments, and after a fashion that struck home to the soul through the organs of sense. Music,

vestments, poetry and dramatic action, incense, candles, flowers, all were linked with the great arts of architecture, painting and sculpture, and all became not only ministers to the emotional faculties but direct appeals to the intellect through their function as poignant symbols. So art received its soul, and was almost a living thing until matter and spirit were again divorced in the death that severed them during the Reformation, and thereafter religion entered upon a period of slow desiccation and sterilization wherever the symbol was cast away with the Sacraments and the Sacramental philosophy that had made it live. Indifference or hostility to the pregnant and evocative and supremely beautiful ceremonial of the Catholic Faith is less ignorance of the meaning and function of art and an inherited hatred of its quality and its power, than they are the natural reactions of the conscious and determined rejection of the essential philosophy of the Catholic Church, which is Sacramentalism.

With the first perfecting of this philosophy during the twelfth and thirteenth centuries along the three parallel lines of Hugh of St. Victor, Duns Scotus and St. Thomas Aquinas, came concurrently the brief but glorious flowering of Christian civilization from 1050 to 1300. It was then that not only philosophy, but theology, education, literature and all the old regenerated arts, and many new arts as well, achieved a sort of grand climacteric. It was during the same period that human society, political, industrial and economic, accomplished its highest perfection under Christianity, and the force widespread throughout the social organism concentrated itself in such focal points of dazzling light as St. Louis, St. Thomas and Dante, the Arthurian legend, the perfected Gregorian music and Reims Cathedral.

The whole Sacramental system of philosophy was of an almost sublime perfection and simplicity, and the Catholic Sacraments were both its goal and its types. If they had been of the same value and identical in nature they would have failed of perfect exposition, in the sense in which they were types or symbols. They were not this, for while six of the explicit seven were sufficiently of one mode, there was one where the conditions that held elsewhere were transcended

and where, in addition to the two functions it was instituted to perform, it gave through its similitude the clear revelations of the most significant and pregnant fact in the vast mystery of life. I mean of course the most Holy Eucharist.

I desire to approach this consideration with the most complete abasement and profound reverence. I am not unmindful of the wise saying of St. Thomas A'Kempis, "Twere well not to inquire too curiously into the nature of this Sacrament," but it is impossible to complete the consideration of what is the essential philosophy of Christianity unless this point is made clear. The designation, the nomenclature, dates back perhaps no further than Hildebert of Tours in the eleventh century, the *fact* is attested as a theological and philosophical proposition by Paschasius Radbertus two centuries earlier; that is to say, in the time of Charlemagne. I refer to the dogma of Transubstantiation as expressing the manner whereby the Real Presence of God Incarnate is accomplished in the Holy Eucharist.

Now in the first place I wish to protest against two statements that are frequently made by those who are inimically disposed toward this doctrine. First, that it is only a quibbling over definitions that do not affect the fact; second, that defense of Transubstantiation is an affected and antiquarian attempt to restore a detail of an outworn scholasticism. I maintain that neither is true, but that on the contrary Transubstantiation meets a philosophical necessity inherent in the system of Sacramentalism which is afforded by no other assumption whatever. There are four possible theories: first, the Zwinglian, which as has been said actually amounts to the "real absence" and may be disregarded since it is contradicted by Christ Himself, has no place in historic Christianity back to the Apostolic Fathers, is rejected by *Ecclesia Anglicana* and even by the Lutheran and Westminster Confessions; second, the Lutheran, that is to say, consubstantiation; third, the theory of Osiander sometimes called "Impanation," where Christ is really present through an Hypostatic union; these last two covering, I suppose, the beliefs of the great majority of Anglicans; and there is finally the Catholic doctrine of Transubstantiation.

I am speaking now wholly from a philosophical standpoint. It is perhaps true that the doctrines of Osiander and Luther, as these are interpreted by Anglicans, are sufficient from a theological and a devotional standpoint. If life is what it is held to be by the philosophy of the Catholic Church, then the Catholic theory (or dogma as it has been since the Council of Trent) is the only one which completes, by its symbolism and its assertion of fact, the sacramental showing forth, through great symbols, of the nature of life.

Under all other interpretations of this great Mystery, which is the crown of all the Sacraments, it does not differ from them except in degree; as in the case of the water of Baptism, the material agent remains unchanged, it is matter still, precisely as before the words and acts of Consecration. The wafer is still unleavened bread, the wine and water have not changed in character; they have simply become the vehicle whereby God gives Himself to man. At the most the substance, bread and the Substance, the Body of Christ, exist together after a mystical manner, *i. e.*, through consubstantiation.

This doctrine of the Real Presence leaves the elements essentially unchanged, not only in their substance but in their accidents, but by spiritual interpenetration they become for the communicant, the offerer of the Holy Sacrifice, and those for whom it is offered, the Body and Blood of Christ. On the other hand, the Catholic doctrine is that by the act of Consecration the very substance of the bread and wine are transformed into an altogether different substance, the very Body and Blood of Christ, only the accidents of form, color, ponderability, etc., remaining.

It would be presumptuous for me to compare or contrast these two views of the Blessed Sacrament, from a religious standpoint. Speaking philosophically, the doctrine of transubstantiation certainly reveals and substantiates a great principle that may be the very secret of life itself and the reason for the existence of the world, while its abandonment by Protestants, not to mention infidels and agnostics, lies close at the root of that materialism that has reached its logical climax in the present world-wide catastrophe.

If matter is forever matter, inert, unchangeable, indestructible, then it is hard to escape the sense of dualism in the universe: matter and spirit uniting in man as body and soul, in the sacraments as the vehicle and the essence, but temporally and temporarily, doomed always to ultimate severance either by death or by the completion of each sacramental process. Suppose, on the other hand, the object of the universe and of time is the constant redemption and transformation of matter, through its interpenetration by spirit through the power of God the Holy Ghost. Suppose that the miracle of Transubstantiation is but the type and showing forth of the incessant process of life whereby, every instant, matter itself is being changed and glorified, and transferred from the plane of matter—the earthplane—to the plane of spirit—the heavenly plane. Is not this the meaning of St. Paul's "There is an earthly body and there is a spiritual body; we are sown in corruption, we are raised in incorruptibility."

If this is so; if the Incarnation and Redemption are types and symbols of the Divine process forever proceeding here on earth, then while the other sacraments are in themselves not only agencies of grace, but manifestations of that process whereby in all things matter is used as the vehicle of the spirit, the Mass, transcending them all, is not only Communion, not only a Sacrifice for the quick and the dead acceptable before God, but it is also the unique symbol of the redemption and transformation of matter, since, of all the sacraments, it is the only one where the very physical qualities of the material vehicle are annihilated, and while the accidents alone remain, the substance, created, finite, perishable, becomes in an instant of time, and by the Divine miracle of Transubstantiation, uncreated, infinite and immortal.

I confess that to me the Catholic argument is unanswerable and that only through this doctrine is the philosophy of Christianity rounded out to its fullness. "This is a hard saying: who shall hear it," and many go back and walk no more with Christ even as in the days when the words were spoken. "Verily, verily I say unto you, except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath

eternal life; and I will raise him up at the last day. For my flesh is meat indeed and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever."

We do well to look and work for a new brotherhood of man on earth as the crowning gift of the War: we do better when we pray and labor for the reunion of all Christendom in One, Holy, Catholic and Apostolic Church, but neither the one nor the other is to be achieved unless to right religion we add a right philosophy. International covenants are ropes of sand, without international love, justice and fidelity, and there is no engine or device of Christian union that will be operative unless it is energized and consecrated by charity—*Caritas*—and a consistent, creative, sovereign philosophy of life. If we would have one or both, the Church and the Brotherhood—and both we must have if we are to escape the peril of a new Dark Ages—let us look to it that our religion is redeemed, our philosophy recreated, for otherwise neither individually nor collectively, can we meet and turn back the new hordes of Huns and Vandals now gathering for another onslaught on an imperial but futile civilization—no more supreme and irresistible than that other their own kind brought to an end in fire and sack and slaughter just fifteen centuries ago.

I desire to make my plea for the restoration of the one Christian philosophy, in all its integrity and with nothing cut out or cast aside, solely on the ground of its everlasting truth, but even in the acceptance of truth and the establishing of justice there is expediency. As the first step towards a new world-order is a right philosophy—the power "to put things in their right place and control them well"—so it has its bearings on matters that touch us at present very closely, and that must be adjusted without delay if we are to play our part in the new though almost desperate Crusade for the redemption of the Holy Places of human society. For the

lack of a right philosophy (or of any philosophy whatever, for that matter), the Councillors of the Nations now assembled flounder and fall down, while the Nemesis of world-anarchy swiftly overtakes their chaotic deliberations. For the lack of a right philosophy we of *Ecclesia Anglicana*, parallel their courses, and have done so time out of mind. As the time came when America could no longer continue half slave and half free, so with us the time has come when neither charity nor expediency can permit the Church to continue along the lines of universal comprehension. The Great Testing is at hand and before that menace of incomparable potency the House of Salvation cannot rest divided against itself. As it is religion alone, the religion of Christ crucified, that can save man at this juncture, so is it the Catholic Church, through its Sacraments and by the strength of its supporting philosophy, that alone can act as the engine of redemptive operation. In the red light of menacing dissolution every predilection, every prejudice, every personal conviction, all except the solemn and unmistakable mandate of conscience alone must be sacrificed and cast aside. The unity of the Church in the Catholic Faith and under Catholic Authority is the instant and desperate necessity.

To this end the first step is the explicit acceptance of the Catholic doctrine of the Sacraments, and the Catholic philosophy of Sacramentalism, with Holy Mass as the true Communion of the true Body and Blood of Christ, as an ever new Sacrifice acceptable before God for the sins of the whole world, and as, in the words of St. Thomas, "the end and aim of all the Sacraments," with Transubstantiation as the sufficient expression of the manner of Christ's Presence therein.

I think it is the lack of this clear consciousness, theologically and philosophically, that is answerable for the vacillating and compromising courses we are disposed to follow, now at this critical moment when we realize that unity in the Church is closely bound up with the great problem whether civilization, even society itself, is to continue except after a second five centuries of Dark Ages. Rightly and honorably we look on the one hand towards the Protestant denominations, on the other towards all those in Communion with the Apostolic

See, tentatively approaching them with well-meant advances, in the desperate hope that so we may have some part in the restoration of Catholic unity. I cannot avoid the conviction that the lack of a definite philosophy has much to do with the variousness of these approaches and the very great unwisdom of some amongst them. A case in point is the question of the acceptance of Episcopal order on the part of those bodies that have rejected it and still protest they desire it not at all. It appears that both in England and America propositions have from time to time been made that practically amount to this: that if the Protestant bodies will only accept the Episcopate as a fact, no questions will be asked as to its nature and function. Now under correction I maintain that this is a case of failing "to put things in their right order and control them well." If the Episcopate represented simply a form of order and government, even with Divine sanction and institution, this might be possible, but in that case I submit we should have no moral right to impose it as an absolute condition, when the question of unity is involved. The doctrine of the Catholic Church is not this, however. The Episcopate has two functions, one of which is the supreme governance of the faithful, but the other and primary function is the transmission to certain men of the Power of the Holy Ghost for the work of a priest in the Church of God; that is to say, first of all for administering the Sacraments of Baptism, Penance, Matrimony and Unction, and, above all, the Communion of the Body and Blood of Christ and the offering of the Holy Sacrifice. In other words, it is not the *fact* of Episcopacy that matters, it is the *function*, and the chief function of the Bishop is the making of priests who can consecrate the Eucharist, forgive sins, and offer the Holy Sacrifice of the Altar.

If then we had a clear and unanimous theological conviction fortified by an equally clear philosophy, we should say to the ministers of those whom we euphemistically call "our separated brethren," not "Accept our Bishops and let them have the privilege of ordaining you after their own fashion and we will ask no embarrassing questions as to what you think of it all, or even if you believe you have so gained noth-

ing you did not have before," but rather, "You are now a duly accredited 'minister of the Gospel'; do you want to be made a priest? If you do, if you want to act as the agent of God, through the Power of the Holy Ghost to perform the Divine miracle of changing bread and wine into the very Body and Blood of Christ; if you want to gain power for the remitting of sins, and if you want to offer the Holy Sacrifice of the altar for the quick and the dead and for the sins of the whole world—*then* you will accept the fact and the authority of the Episcopate, and the laying on of hands whereby alone a priest is made by the covenant of God.

So also would it be in the case of laymen, who no longer would "come into the Church" because they had ritualistic leanings, or preferred another social atmosphere, or for any other of the many causes now operative. They would come because they wanted to confess their sins and receive absolution, because they wanted to feed on Christ Himself through Holy Communion, because they desired to join with the priest in offering the Sacrifice of the Mass for themselves, for their dead, and for the world.

From the lack of a right philosophy our theology is led along divergent lines of strange variation, our order and discipline are weakened to the point of nullity, and even our religion fails of its fullest possibilities, and I know of no way in which *Ecclesia Anglicana* can rise to its vast opportunity at a moment when its peculiar qualities are most needed for the energizing of a true *Vita Nuova*, than by the return to that Sacramental philosophy of the Middle Ages which is the only sufficient system and the only intellectually adequate system thus far revealed to man.

From such acceptance, or from the conscious desire for it and progress towards it, will follow of necessity certain acts and ordinances, for every spiritual thing has its material expression: the Mass as the one obligatory service of worship, and accepted both as Communion and Sacrifice; formal recognition of marriage as a Sacrament and therefore indissoluble, the restoration of Sacramental confession as the normal method of spiritual reconciliation; above all, the establishing of Reservation of the Blessed Sacrament, not only for

sick-calls but specifically for private and public adoration, as the recognized custom in every cathedral and parish church. I should perhaps urge the last as the most immediately necessary of all. Where the Sacrament is reserved there is no doubt as to the Catholic faithfulness of priest and people, and as matters rest with us today, it is necessary that the Church should stand forth from her cowardice and time-serving of an olden age to bear witness to the truth of the Incarnation and the Redemption as these are shown forth in the Sacrament of the Body and Blood of Christ. Not only does the presence of Christ in the tabernacle transform a church from an echoing conventicle into the very courts of God; not only does it teach mutely but potently as no human voice can do; not only does it lead irresistibly on to the exaltation of the Mass as the one Supreme Sacrament and to the other six as of equal authority and obligation; it is also, and for my present purpose most essentially, the explicit, visible teaching of that Philosophy which alone can lead men "to put things in their right order and control them well," so perhaps averting from us the Nemesis of our own follies and falsities, now increasingly indicated in the Apocalyptic happenings of the world.

I ask then a return, explicit and uncompromising, to that Philosophy of life which was the crowning intellectual glory of the great era of the Middle Ages when Christianity was fully operative; to that philosophy which completed, in unity and perfection, that Catholic religion that had issue in a righteous and beneficent social system, in a political estate marked by justice and liberty, and in a great and incomparable plexus of all the arts that flowered at last in that Cathedral of Our Lady of Reims which its antithesis, incarnate in modernism, could only desecrate and destroy.

OUR CLERICAL COLLEGE¹

The paper which I have the honor of reading before you was not written to be read here; but its subject, its views and suggestions could not, you will find, be presented with more propriety before any other assembly.

"After a brief discussion, it was moved and carried to make representations to the Executive Committee of the Catholic Educational Association in order to obtain for the preparatory seminaries the privilege of membership in the Seminary Department." (Report of the fourteenth annual meeting at Buffalo, p. 464.)

I was unable to find the statement of the actual granting of the above-mentioned privilege. But from the fact that the president of a little seminary read a paper in the seminary department at the San Francisco meeting on the curriculum of the preparatory seminary, I conclude that the petition has been granted.

Before this transfer, the college department in the Association comprised indiscriminately all the schools between the parish schools and the seminaries or universities—colleges from highest to lowest, preparatory seminaries, high schools of all sorts and grades. When the beginning of a necessary discrimination was about to be made by the publication of a list of standard colleges, some wise heads of the Association, deeply interested, no doubt, in the work, welfare and good name of the little seminaries, thought it well to propose and carry out the above-mentioned transfer. The deciding, though by no means the only nor the principal, motive of the transfer was, it would seem, to save these clerical institutions, which had, some of them, so highly deserved in the past, from the undeserved shame of being left among the residue of the inferior colleges. We approve this measure without much hesitation. For, besides placing the little seminaries where they belong by their professed destination, aim and spirit, it strongly emphasizes and safeguards their distinctive clerical character and affords them more and better opportunities for discussing their own needs and furthering their future development.

¹Paper was read at the St. Louis meeting of the C. E. A. in the Seminary Department.

Because done so adroitly and almost without observation, it would be wrong to judge this measure unimportant, declaring it, perhaps, to be nothing but a step from one apartment into another just to avoid undesirable company and to find a cosy corner to sleep and to slumber and to vegetate unobserved in perfect ease and peace. But, leave it to those who have engineered the movement so far; they show deep concern in the affair besides foresight and ability. They will give the new-comer in the seminary department a becoming place and seat and open to him a suitable field of activity and service. This first step, then, we may expect to be soon followed by another.

The next step or steps I would willingly and trustfully leave to time, circumstances, to the intelligence and zeal of those in charge of clerical education, were it not that just at present a vigorous forward movement is going on among the cathedral schools all through the country, in New York, Chicago, San Francisco, St. Paul, Dubuque, Cleveland, Buffalo and no doubt elsewhere, rendering all sound counsel timely and valuable. On which account I make bold, at no small risk of appearing as a meddler in the eyes of many, to suggest a measure of no little importance which affects several members of the seminary department.

Very happily the state schools and the Catholic schools throughout the country are now nearly all divided, graded and coordinated on the same principles and in the same manner, so that children from 6 to 13 years of age, boys and girls from 13 to 17, youths from 17 to 21, and men from 21 to 24 find in the elementary and grammar grades, the high schools, the colleges, the professional schools and universities instruction suitable to their age, proficiency, and aims in life.

This admirable division and gradation draws its greatest value from the fact that it is the necessary means to a coordination more valuable still. For, to obtain results, we must not confine ourselves to an outward frame of uniformity; we must go farther and deeper. The various schools—state school to state school; Catholic school to Catholic school; and Catholic school to state school—must also be coordinated inwardly to that point at least that the teaching and training in the corresponding grades be, in *quality and substance*, if not entirely

the same, at least of *the same degree*. To realize fully and maintain this kind of coordination our united and constant efforts should tend and are needed. It—that is, this outward and inward coordination—alone answers our purpose fully.

As the second step, then, I suggest that we adopt for our intermediate *clerical* schools the division of high school and college, conforming in this with the organization now happily prevailing throughout the country.

At present the preparatory seminary has a six-year continued course in which some grammar school work is done, some high school and some college work. It is singular, not native, will appear more and more singular as time goes on, and makes relations with other schools—our Catholic schools included—often disagreeable and difficult.

I shall not fatigue my readers with needless efforts to prove the advantages of uniformity of organization. The simple fact that our clerical schools are the only ones that differ from the universal practice of the country, should make it unnecessary to offer any considerations in support of the measure suggested.

Throughout the period during which the preparatory seminary was in the so-called college department of the Catholic Educational Association, its participation in the discussions and committee meetings, although friendly, had been somewhat awkward, the preparatory seminary being neither grammar school nor high school nor college. And, when the inevitable discrimination between colleges proper and other institutions took place by the adoption of a list of standard colleges, their position became untenable—and hopeless, because they had no prospect of ever becoming a college. This double fact shows, it seems to me, very strikingly that our present clerical school organization, not agreeing with that of others, makes relations often disagreeable and difficult, even when all are friendly disposed. And now, unfortunately, the admission into the seminary department, although advantageous in other respects, in this makes matters worse. It widens the separation, completes our isolation, and brings along the whole trail of the fatal consequences of that isolation. Not in contact and competition with anybody, outside of the current of

the ordinary school ideas and aspirations, our studies and classes agreeing with nobody else's, are we not in danger of becoming narrower every day and more exclusive in our views and methods and less ambitious? Besides, we shall be less understood and appreciated by the students of other, even Catholic, schools; less understood by the people, who will wonder more than ever what those church students are doing in their strange schools, and why it takes them so long to learn how to read the Mass.

Perhaps the intelligent gentlemen who engineered and carried through the separation of the cathedral schools from the college department and their admission into the seminary department thought they could procure to these schools the advantages of being by themselves in the seminary sanctuary and, at the same time, remedy the evils of isolation which they could not but foresee. Likely they said to themselves: "Since disagreement in school organization drove us from the college department, from professional intercourse with other schools, agreement in organization, dividing and grouping our schools, as others are divided, in high school and college, will open again the way to friendly and useful relations; will restore and improve our professional intercourse, even at our annual meetings; will render easier to students the necessary changes of school, and will help the Catholic population to understand our clerical schools better." If they thought this, and if they act on this thought, well and good. That is at least what I think the measure here suggested will do, and that is one of the reasons why I made bold enough to suggest it.

Before going further into my subject let me call special attention to two points for fear they might not be sufficiently noticed. Students, for one reason or another, have to change schools in this country rather frequently. These changes, most of the time painful at best, become positively injurious to the students when the school they leave and the one they go to are not divided up and graded alike; the case is even worse when these schools and their classes are alike in name and scarcely in anything else. Now, clerical schools are even more interested than others in the existence of careful graduation and coordination on account of the necessity for their

students of more frequent changes of school. Besides the reasons they have in common with the ordinary student for a change of school, they have that which is caused by the divine call to the priesthood. A Catholic boy at any stage of his schooling may hear the voice of God calling him; another, actually engaged in a clerical school, may find out that he has no vocation; in both cases it is important for him that the schools be organized in the same way and be up to nearly the same grade of proficiency. How important for him and how encouraging to find in the new school the grade that just fits him and also the generous recognition of his attainments and credits, wherever acquired. But how distressing, on the other hand, to meet, perhaps without any fault of his own, with painful disappointment and costly setbacks.

This reason, showing the special need of having the clerical schools organized like the secular schools, will appear trifling only to those who have no experience in the matter and who never inquired into the proportion of those who leave the clerical schools for secular schools, and vice versa.

The second point to which I wish to call special attention is that the suggested division of the clerical intermediary schools into high school and college is the simplest and, for many, the only way to make the people of ordinary education understand sufficiently well what schooling and training their priests have received and their boys, actually preparing for the priesthood, are receiving. The ordinary people see around them elementary schools, high schools and colleges. If they clearly saw or knew that their boys, studying for the Church, receive after their grammar schooling a four-year high-school course, followed by four years of college; and, on the top of it all, four years of professional schooling and training in the seminary, they would have a better understanding and appreciation of the clerical schools and the education their priests receive in them. They would be proud of their schools and priests and, as a consequence, doubtless would still more gladly and more generously contribute to the building up and support of the schools, and to the education of their priests.

We now come to the most important part of our subject. What must we practically do to organize our clerical schools

into high school and college? On paper, it is the easiest thing in the world. No years of studies to be added, no new classes to be organized, no increase in the already existing programs; just separate the four lower classes of the present six-year little seminary course and form them into a real high school; the remaining two upper classes join to the two philosophy years and you have the main divisions of your whole clerical educational system clearly marked off: the grammar school at the bottom, the high school and the college in the middle, and the seminary at the top—four years high school, four years college, and four years seminary proper.

This division, as such, looks much more inviting than six consecutive years of little seminary work, followed by other six consecutive years of philosophy and divinity work and training. Six years, even in the pleasantest location, is a long time for boys to remain in the same place; and six years of hard study of philosophy and theology, coupled with continuous ascetic training, in close city quarters, should not be allowed if it can be helped. We need, for the work they have to do, healthy students and healthy priests.

This division, besides, squares better with the difference in age of the students and with the difference of instruction and treatment to be given to them. It is easier also to locate these three sections properly: the high schools, in or near the more populous centers for recruiting and for saving expenses to parents; the college, out in the country, not too far from the city supplies; the seminary, within easy reach for the priests and of the Cathedral Church for services they may render there. This division, independently of other advantages, seems to be almost ideal and to commend itself unreservedly to young institutions.

To those who object to the proposed change by saying that it is not necessary to the existence of a college that all the students and all the professors and all the classes be together in the same locality, I simply answer that I grant the force of the objection. I grant it even in case the separated parts were considerably better than they are now and nearer to what a good high school and a good college should be and should do; but I maintain that for a really good, first-class

college, the best type of a college, one that will turn out most of the best type of men, it is necessary that the professors and students of the four college classes form *de facto* one college unit, under one head, and residing, morally speaking, in the same locality. Where the professors are not teaching, guiding, cooperating as one compact body, where the professors and students do not see and meet each other, there the college atmosphere and the college life are missing; the lower classes work in the dark, have less ambition and less energy for work. The light of the various professors and of the classes does not spread and penetrate the whole student body; all the parts of the college and the whole are weaker; the formative and perfecting power is, to a great extent, lost; the college, in a word, is not at its best, and its fruit cannot be the best. We need and want the best.

But what or who is in the way of realizing this noble project? The four lower classes which are to make up the clerical high school will surely not protest; they will rejoice in becoming a distinct unit in the system of clerical education, and in their youthful enthusiasm will bravely do the hard but indispensable basic work which prepares them for the higher and more agreeable work of the college. But be careful. If you want a real college, make the high school a real high school and do not begin with the irreparable mistake of receiving beginners who are too young, nor any that are not prepared, for high-school work; secure good, approved professors—no experimenting with young, untried ones. (The highest success can only be attained in a *select, limited clerical high school*. If you cannot do all the work, do the best, and you will best serve the Church.)

The two upper classes of the actual preparatory seminary, having presently no name, no standing, no hope, no glory, no clear, definite, immediate aim, nothing to lose and all to gain, will leap for joy the moment they hear that they shall be incorporated as full members into a real college. Besides, it is excellent policy at present to keep a good clerical college ready for the ever-growing number of Catholic high schools. There are always a certain number of graduates in these high schools who have put off joining the clerical schools to the

end of their high-school course and who willingly go to a college, but only reluctantly to a clerical school that is not a college.

But the philosophy school—how do they view the proposed change? *Hic labor, hoc opus est*. In the past, they never seemed to see the propriety or utility of coming down from their exalted station. They vehemently objected to, and frowned on any change that might in the least, as they seem to think, degrade them and lessen their holy work together with their power for good. I must say that I always admired their zeal and the splendid record they have made, and I can join with my whole heart in reprobating any measure or change that would diminish their power and share in the work of training candidates for the priesthood. We want them only to imitate those lovers of divine wisdom described by Ecclesiasticus, who worked not only for themselves, but labored for all seeking instruction (xxxiii, 18), and who were in no wise afraid to lose their own grace and power for good, in sharing it with others. United, we can all do more and better work. We may begin at once by arranging a more complete, a better balanced and better articulated course in mathematics and sciences; one or two treatises of philosophy might, with advantage for all, be taught earlier in the course; some Latin, Greek, English composition work and elocution may be continued to some extent for one or two years longer. What is essential in order to obtain the best results is that the clerical college be one in which all cooperate and all the forces are directed to the common end. There is no room for the least shadow of a suspicion in what is proposed, that the ecclesiastical training of the juniors and seniors would thereby suffer diminution. It is hard to see how that could happen in a college that is so exclusively clerical and where the seniors and juniors are expected to, and will naturally, take the lead, give the tone to the community, where they will be clearly distinguished from the others by wearing the clerical dress, living in separate quarters, and receiving, just as they have received so far, separate instruction and direction. What more can be asked to satisfy to the full, the just and wise requirements of the Third Plenary Council of Baltimore?

In institutions that are just starting, or are yet young and new, this division and grouping of the clerical schools should, it seems to me, unreservedly commend itself. In old establishments we naturally expect to meet with opposition, coming from old and respectable attachments to the past, or from the comfortable consciousness of having done good work so far, coupled with the distrust and fear of an uncertain future. Some philosophy schools, even under notable and now evidently unfavorable circumstances, stick closely and tightly to the seminary as if the seminary and philosophy were one, one inseparable unit. They never seem to have fully recognized that the union between the two, even the closest, is only local, personal, economic, or that of good and helpful neighborhood. The matter taught and the manner of teaching are altogether different. Of course we do not go so far as to say that their union is unnatural or injurious to either philosophy or theology; far from it. Philosophy, of its very nature, is nowhere out of place; she is at home everywhere, and she prides herself rightly on being the dutiful handmaid of theology, yet a separation between the two can never be called a rupture, as if there were an intrinsic, necessary union between them. Does not the venerable Icard himself, in his "Traditions de St. Sulpice," say: "Il serait même avantageux de séparer les philosophes des théologiens" . . . si le nombre des élèves et l'état des lieux le permettaient."

All that theology, in fact, demands of philosophy is that it send up to it students who for two years have been well trained and schooled in logic, cosmogony, etc., special regard having been had to the needs of the future theologian. That, of course, a professor of philosophy will naturally do, just as the professor of history will insist more on certain facts and periods of sacred, and even of profane history, when he has before him future students in theology.

Strange—that in clerical schools philosophy should be found so closely united to theology with which it is not especially connected, and be separated from the classical course of which it is the most important part. Interesting though it be, we shall not stop to explain this fact historically. It suffices for us to state that philosophy is recognized by all as a necessary, nay the crowning part of a classical liberal education. Such

is the way that, up to the present time, it has not only been considered, but treated, by the Jesuits, Dominicans, the Oratorians, and even by the state colleges. A description of what was taught in the state colleges of France, as restored by Henry IV, reads exactly like the account a Superior of philosophy might give of the work in his school. "Ainsi maîtres de la langue latine et de la langue grecque, le goût et le jugement formés par les Humanités, les élèves abordent la classe de Philosophie, où ils restent deux années sous la maîtrise, toute-puissante encore d'Aristote . . . En seconde année on voyait le matin la Physique d'Aristote, le soir la Metaphysique toute entière, du moins les premier, 4 ieme. et 11 ieme. livres, mais alors avec tout le soin possible: puis une heure par jour, la sphère et quelques livres d'Euclide' (Statuts et règles de Henri IV, 1600). This passage shows clearly the functions of the so-called Humanities, "*le goût et le jugement formés,*" and their relation and union with philosophy.

The most striking and most irrefragable proof, however, of their union is the fact that up to now the lowest academic degree, that of A. B. bachelor of *arts*, not of *philosophy*, has not been given without the study of, and a successful examination in, philosophy. I granted before that the various studies making up a classical, liberal education may, strictly speaking, be carried on in locally separated places and by bodies of professors likewise separated, but I must repeat again that the best results can only be obtained in the best college, that is, as above described, in a college where a complete staff of qualified professors are working out together a complete, well-balanced, and well-articulated program of studies. This union of program, union of all forces working together under one management, will cut out many sources of weakness, will especially obviate the temptation of conferring academic honors without giving due credit to the work of the humanity and rhetoric classes, will give besides, such value to these degrees as no state or university can refuse to recognize, will give due rank and prominence to the clerical schools in the estimation of our own people and in that of the others as well. And precisely now is the time for our schools to come out for the honor and influence of the clergy and the Catholic Church in this country. This is no time for hiding the light under the bushel.

Let us then conform our intermediary clerical school organization to that prevailing in the country, enter bravely into the lists with the best, challenge comparison, set the pace, and lead! We need not fear the contest. We have nearly everything in our favor: our course is necessarily the classical, which so far has proved to be the most successful in imparting that general liberal culture which fits men best for higher studies and the higher walks and positions in life; our philosophy and our philosophic studies are superior by far in imparting sound principles, doctrine and training; our students are less distracted by worldly pursuits, preoccupations, and amusements; they cannot, even if they wanted, shorten the time of their course; they need only be stimulated by a noble ambition to excel; the Catholic University will continue its highly praiseworthy and successful efforts to train our professors.

These advantages, independently of our spiritual and supernatural helps, and of the splendid, unique union in our schools of religion, philosophy and science, if properly exploited, should make our clerical schools—both the high school and the college—model schools, capable of exercising a wholesome influence over the whole system of schools in the country. An influence which it should, especially now, be our ambition to exercise, when the secular high schools and colleges of the country are so hard pressed by various kinds of adverse agencies that they visibly deteriorate under the pressure and are in real danger of losing not only their former high position, but even their characteristic features as high schools and colleges. Our ambition then, should be, first, to set up in our clerical college, and then to keep and preserve for the honor of the Church and the good of Church and country, the old mould and high standard of the American College.

C. B. S.

(Confirmatur)

The outline which I here propose for the organization of our intermediary clerical schools is the result of many years of observation and occasional discussions with persons interested in this department of clerical training. I was much gratified

and strengthened in my views by the instructions which the Sacred Congregation of Bishops and Regulars sent May 10, 1907, to the Ordinaries of the Italian dioceses after they had received the formal approbation of Pope Pius X five days before.

The Congregation of Bishops and Regulars, commissioned by the Holy Father to reorganize the seminaries of Italy, has deemed it advisable to submit a *common program of studies* whereby to *unify and improve* the instruction imparted in our seminaries.

In outlining the order of studies it has been decided to take as a basis the *division of the courses* which has been already introduced into nearly all the seminaries, namely, *Gymnasium, Lyceum and Theologicum*.

For the *subjects which make up the courses in the Gymnasium and Lyceum* and for their *distribution*, it was necessary to adopt, with some necessary modifications, the *programs in general use in Italy*, not because these are perfect, but principally for the following reasons:

1. The programs in use represent in public estimation *that culture which is required today*; hence the efficiency of the clergy who have been educated according to them will be increased, whilst a lack of these demands will create, at least in the eyes of many, the impression that priests are inferior to laymen as regards true culture.

2. It is also to be considered that candidates, as a rule, cannot definitely decide upon their having a vocation to the ecclesiastical state before they have reached a certain age; hence it is *advisable* to regulate their studies in such a way that they may obtain *recognized certificates of fitness* which will be useful to them in case they should *adopt some other state of life*. It is needless to say that such certificates are also *likely to prove of advantage* to those whom God may be pleased to call to the priesthood. . . .

D. CARD. FERRATA, Prefect May 10th 1907.

In view of these instructions, the plan which I have outlined and advocated cannot be said to be in conflict or out of harmony with the Church's ideas of proper clerical training, nor within the decrees of the new code of canon law which regard the whole Church and not a particular country only. The particular legislation made by the Sovereign Pontiff through the sacred congregation of Bishops and Regulars for Italy is a sample of what may be done. *Mutatis Mutandis*, in other countries in matters of clerical education.

C. B. SCHRANTZ.

THE NEED OF THE CATHOLIC SISTERS COLLEGE AND THE SCOPE OF ITS WORK

The Catholic Sisters College has just completed the eighth year of its work for the Catholic teaching Sisterhoods of America. In this brief period the College has furnished instruction during one or more sessions to 200 laywomen and 1,800 Sisters drawn from 151 distinct congregations. Practically all the provinces of Canada and every State in the Union were represented in this student body. The Sisters have obtained from the Catholic University of America, on precisely the same terms as its male students, 341 academic degrees, of which 214 were Bachelors of Art, 115 Masters of Art, and 12 Dotcors of Philosophy. This statement constitutes a sufficient answer to those who ask: what was the need of the Sisters College? But it is far from a complete statement of the results thus far achieved.

The Sisters College is still in its infancy. The work which it has undertaken is new. It is blazing a path through a hitherto unexplored region. Its methods and its organization were determined in view of the results desired. But it is important to note that, while the institution itself is young, the forces back of it are the old and thoroughly tried forces of the Church's organic life. Its guidance was not committed to the dreams of youth and inexperience, but was furnished by the wisdom of the Church and by her long experience in guiding the children of men. The Sisters College and the results thus far achieved by it were rendered possible by the organization of the several teaching Sisterhoods and the burning zeal of their members for the salvation of souls and for the glory of the Church of God; by the bishops of the Church, who, in their solicitude for the flocks entrusted to their care, are ever ready to lend encouragement and support to any work that seems calculated to improve the religious and intellectual life of the teachers whom they employ in the schools of their dioceses; by the Catholic University, whose trustees organized the College and whose professors have continued to carry the added burden of furnishing the requisite instruction to the Sisters, and

finally, by the Apostolic Delegate and our Holy Father, who has blest and encouraged the work from its inception.

The nature of the Sisters College, the forces back of it, and the principles of its guidance are indicated in the manner of its origin no less than in the character of the results which it has thus far achieved. Impressed with the manifold needs of our teaching Sisterhoods, the trustees of the Catholic University might have appointed a commission to study the problem, and upon the report of this commission they might have built the Catholic Sisters College on the University grounds and commanded the professors to give instruction and the Sisters to attend the courses. Such a procedure is not infrequently followed in purely human institutions where those in authority think only of their power and fail to seek the cooperation of those whom they govern. But the Catholic Church, controlled by the Holy Spirit, does not exercise her authority in this manner. She remembers that Jesus Christ condescended to become man that He might lead man step by step on the upward way of redemption. She realizes that God, who created us without our consent, does not redeem us without our cooperation.

The principle here involved is of the utmost importance, and modern science is just beginning to catch a glimmer of its truth. The biologist formulates it as a new teleology when he tells us that the eye was made by seeing and the ear by hearing. The sociologist is attempting to formulate it in his theories of democratic government. It is in reality one with the great principle of development which is meeting recognition in every field of human progress. As a matter of fact, the principle was followed in many ways long before there was any understanding of its nature or any attempt at giving to it a rational formula. By analyzing the performance of a pianist it might be possible to set forth in detail the system of neuro-muscular coordinations that must be built up in the pupil before he can attain high excellence as a musician. Further, it might be possible to devise a system of exercises calculated to build up these reflexes, and after this had been actually accomplished we might send the pupil to the piano to exercise the faculties thus acquired. But it would be difficult

to find a music teacher willing to adopt this plan, and it would probably be still more difficult to find pupils willing to subject themselves to this unnatural treatment. "Fabrocano fit faber" was recognized by the ancients as an expression of natural law. It is by doing, that we learn to do. No one has yet been able to devise a method of building up the musician's hand which will free the learner from the necessity of constant and well-regulated practice if he would achieve the goal of his ambition. If the Sisters College had been built up in an artificial manner and the authority of the Church then brought to bear to compel instruction to be given and to compel attendance by the Sisters, the story of achievement would be far different from that which we are called upon to record.

Instruction to the Sisters was first given on the University grounds in July, 1911. But this event was the culmination of a movement begun several years previously. From the day of its foundation the teaching Sisterhoods looked to the Catholic University for help and guidance in their educational work. In due time their expectations were met in some measure by extension lectures and correspondence courses conducted by the University professors. The outcome of this work, as might have been foreseen, was a demand on the part of the Sisters for admission to the University and for a participation in the benefits which this great pontifical University was founded to confer upon the Catholic schools of the country.

The Catholic Sisters College grew out of the needs of the Catholic-teaching Sisterhoods, and the work of the College furnishes in large measure the available information concerning the need which called the College into existence. Impressive as is the statement of results with which this paper begins, it sheds but little light on the real need of the College. It is, of course, gratifying to the friends of the movement to learn that the Sisters have so quickly and so generously cooperated with the Catholic University in its efforts to improve the quality of their work, both religiously and intellectually, and it is a matter of just pride to all the friends of our Catholic schools that the Sisters were able to earn so many degrees from an institution whose standards of excellence are second to no university in the world. But before the Catholic Sisters

College came into existence our Sisters, in ever-increasing numbers, attended secular universities, where their diligence and talents won high commendation together with the customary academic degrees, and had not the Sisters College opened its doors to them, the Sisters who attended it, or others in as large or larger numbers, would in all probability have attended the secular universities and would have obtained from them as many academic degrees as they actually obtained from the Sisters College. Moreover, this procedure would have saved the Sisters long journeys and considerable expense, since they might have resided in their convent homes while attending free of charge the neighboring secular university. Undoubtedly, the Sisters would have continued to attend the secular universities instead of coming to the Sisters College were it not for the undesirable conditions and consequences which were inseparable from their attendance at the secular universities, and it is in this that we find the first great necessity that called the Catholic Sisters College into existence.

The logic of the events leading to the foundation of the Sisters College is clear. The Second and Third Plenary Councils of Baltimore recognized the indispensable necessity of Catholic schools for our Catholic children, and commanded that Catholic schools equally efficient to the State schools in the teaching of secular branches be maintained wherever possible. The Catholic teaching Sisterhoods, to whose care the overwhelming majority of these schools were entrusted, set to work, with the zeal and the enthusiasm for which they have ever been noted, to build up elementary and secondary schools which would be in every way equal to the best secular schools in the land. But to do this work it was indispensable that the Sisters should receive adequate academic and professional training. And for the teachers in the secondary schools, a college education has within recent years become a recognized necessity. As there was in existence at the time no Catholic institution where this training could be obtained, they went in ever-increasing numbers to the secular universities. But they went with misgiving and under protest, for many of the inconsistencies and evils of the situation were only too apparent.

In the first place, if the secular university were safe and

wholesome for the flower of Catholic womanhood who had entered the teaching Sisterhoods, it must be safe and wholesome for our Catholic boys and girls, and as these institutions are free and endowed by the State there ceased to be any logical necessity for the Catholic College. If this supposition were correct, the Catholic College was a work of supererogation and a needless burden on Catholic parents. Moreover, if the teachers in our Catholic secondary schools had to receive their academic and professional training in the secular schools system, it would be difficult to show cause why our young people should not go directly to the fountain-head instead of taking their education second-hand. Thus the attendance of the Sisters at the secular universities tended logically to defeat the legislation of the Councils of Baltimore and to run counter to the decision of the Fathers of the Council concerning the indispensable necessity of Catholic schools for our Catholic children.

On a closer view of the situation of the Sisters who were compelled to attend the secular university, the hardship is found to be even greater than was anticipated. The religious life is a joy to a Sister whose faith is vivid and whose heart burns with love for Jesus Christ, but it becomes an intolerable burden to a Sister whose faith is chilled and whose fervor is cooled, and these results are inseparable from a prolonged attendance in a university from which the teachings of Jesus Christ are banished and in which materialistic assumptions permeate most of the teaching. No intellectual advantages, however great, can compensate a Sister for such loss at this, nor may it be supposed for a moment that the Sister herself who thus attends the secular university is the only sufferer. Her community and its spirit must inevitably be affected, for the university graduate is of necessity a center of light and leading, and a community, however great its need of intellectual culture, cannot continue to exist unless its members possess in a high degree the fundamental virtues of a religious life, faith and hope and love, obedience, humility and self-conquest—virtues which do not thrive, nay, which scarcely may survive a prolonged sojourn in the chill naturalism and materialistic atmosphere of our secular universities.

Recognizing the evils inseparable from the situation, the Holy See forbade our teaching Sisters to attend secular universities, but it did not take this step until it had first provided an opportunity for the Sisters to obtain the necessary instruction in secular branches under teachers of the highest ability and in a thoroughly Catholic atmosphere. The Catholic Sisters College was the remedy offered by the Holy See through the hierarchy and the trustees of the Catholic University.

From the beginning of its career the Sisters College amply justified the faith reposed in it. Its achievements have far outrun the expectation of those who were instrumental in bringing it into existence and shaping its course. The religious life of the Sisters receives the most scrupulous attention. Opportunity is given by the College, and taken advantage of by the Sisters, to carry out with scrupulous care the institutes of their several communities. The instructors combine secular with religious knowledge and present the subject matter of study in its relation to God and to the teachings of the Catholic Church. Every exercise is begun and ended with prayer, and the atmosphere of prayer permeates the entire College. Thus the intellectual and the religious life of the Sisters, which under unavoidable circumstances had tended more and more toward isolation, are reunited in the students of the College. In their professional courses the Sisters learn how to blend for their future pupils secular and religious truths and how to use all things for the building up of the religious life of the children who will be entrusted to them when they return to their several posts of duty. A striking contrast in the spirit and life of the Sister may readily be observed between the results of attendance at the Sisters College and attendance at a secular university. It is this, even more than the high scholarship of the instructors, that has brought recognition to the College from the various teaching Sisterhoods of the United States.

The founding of the Sisters College and the general recognition of the high character of its work have caused many of the Catholic colleges throughout the country to offer summer courses to the teaching Sisterhoods, and in some instances

to offer courses of instruction running throughout the scholastic year. This is a most desirable outcome, for the accommodations at the Catholic University continue to be taxed to their limit by those who seek admission to the summer session of the Sisters College. Had it not been for the relief thus offered by the Catholic colleges in various parts of the country the University would have been obliged to refuse admission to large numbers of Sisters until such time, at least, as suitable buildings could have been erected. Every bit of high class work done for the Sisters by any of our colleges is a contribution of inestimable value to the cause of Catholic education. But in some important respects the work in these colleges, however excellent, cannot take the place of that done at the Catholic Sisters College. This is particularly true as regards the unification of methods and the standardization of courses.

The Catholic University, through its Department of Education, opened in 1905, offers facilities for the training of diocesan superintendents. Several dioceses have taken advantage of this and have had their superintendents trained here. Diocesan superintendents, thus receiving instruction from the same professors that offer the professional courses in the Sisters College, gain an intimate understanding of the methods and ideals which, through the Sisters College, are finding their way into the several teaching communities, and as a consequence cooperation and mutual understanding between the superintendents and the teaching forces under their jurisdiction are everywhere tending to lessen hardships, to remove misunderstandings, and to promote the general efficiency of the diocesan school system.

A suitable curriculum is being developed by the professors with the cooperation of the Sisters and superintendents in residence at the University. Dead material is being eliminated, the work is being thoroughly organized along scientific lines, and is animated by a thoroughly Catholic spirit. It is true that such a curriculum might be developed and imposed on the schools by the diocesan authority, but, as has been said, the Church does not work in this way. Her plan is to cooperate and to guide, thus lifting her children up to the achievement of her ideals. The Sisters trained at the Sisters

College return to their several communities and prepare the novices to take up the work in the right spirit and along the right lines when they shall enter school, and by taking part in the instruction offered at the motherhouse during summer institutes to the Sisters who cannot come to the Sisters College they multiply the fruits which they themselves have gleaned during their period of residence at the College.

The value of this work can be gauged only by comparing the present with the past. The urgent demand for Catholic schools during the latter half of the nineteenth century brought into existence several hundred distinct communities of teaching Sisters, each of which tended to remain isolated in its ideals and its methods. This isolated condition was not in harmony with the genius or the organization of the Catholic Church, and it offered many obstacles to legitimate progress in the field of Catholic education. The Council of Baltimore adopted measures for the organization of the schools in each diocese, but these were not sufficient to break down the barriers which had spontaneously grown up around each teaching community. When Horace Mann began his great work of organizing the schools of Massachusetts he found that, through lack of organization, excellent work in one school remained for an indefinite time unknown in schools 10 or 15 miles distant. A similar condition characterized the Catholic schools in the closing decades of the last century, where the schools in a single city were often conducted by a dozen or more distinct teaching communities. This isolation was still further emphasized by the schools developed to take care of the children of our foreign populations.

The Catholic Educational Association, through its annual meetings during the past fifteen years, has done much to break down the barriers between the teaching communities and to develop consciousness of the common purposes and ideals of all our Catholic schools. But the two or three days in the year was too brief a time to do more than to develop a consciousness of the need of unification. The actual accomplishment of this work fell largely to the extension work of the University professors, and particularly to the Catholic Sisters College.

The representatives of 151 teaching communities who during the past eight years have gathered together in the halls of the University and the Sisters College, have not only grasped the ideals of unity but have found the means whereby these ideals may be put into actual practice in the schools of the several Sisterhoods. It has been said that the Sisters at the College derive almost as much benefit from the discussion of ideals and the interchange of experiences as they do from the direct instruction of the professors. Whatever of value has been developed in any one of the communities is thus made the common property of all. The emulation of these Sisters reacts upon one another and develops a pentecostal spirit and an enthusiasm for the Catholic faith and the work of the Catholic schools. The unification of ideals and methods achieved makes it possible for the children who must move with their parents from parish to parish or from city to city to continue their education without interruption or detriment, a thing quite impossible twenty-five years ago.

In our Catholic secondary schools the unifying effect of the work of the Catholic Sisters College has been still more marked; 184 of our leading Catholic academies and high schools are now affiliated with the University. The syllabus for the courses offered in these schools is determined by the professors of the University, and at the end of each year an examination covering the year's work is set by the University and the papers are examined by the University instructors. At the close of this year 33,000 papers have been forwarded to the University for examination. The several schools are informed concerning the relative standing of their classes and their pupils. They can thus determine just where their work is strong and where it is weakest, and are then enabled to move with intelligence to remedy the defects discovered. Wherever the need arises, the teacher in question is sent to the Sisters College to receive the necessary training to lift her work to the required standard. In fact, without the aid of the Sisters College this work would be quite impossible.

It will thus be seen that the Catholic Sisters College was necessary to safeguard the faith and the religious life of our

Sisters while they were receiving the instruction in secular branches indispensable to the efficient performance of their duties as teachers in our parochial and secondary schools. It was necessary in order to round out our system of Catholic schools and to render it consistent. It was necessary in order to bring about clear-cut Catholic ideals and efficient work in our schools of all grades. It was necessary to develop unity and cooperation between the diocesan authorities and the teaching Sisterhoods, no less than the needed unity among the several teaching communities who conduct the work of education in our Catholic schools. The work achieved by the College thus far has been most encouraging, and it gives promise of still larger developments as soon as the needed funds are forthcoming for the erection of necessary buildings, for equipment of library and laboratories, and for adequate endowment, so that the expense to the Sisters may not entail too great draughts upon their slender resources. The children of Anthony Brady have built and equipped, in memory of their father, Brady Hall, and the children of Patrick Garvan have established an endowment fund of \$50,000 in honor of their father as an aid toward defraying the expenses of the College. It is to be hoped that these good examples will be followed in the near future by the erection of a laboratory building and the establishment of further endowments.

THOMAS EDWARD SHIELDS.

THE TEACHER OF ENGLISH

"THE TUMULT AND THE SHOUTING DIE"

The Peace Treaty has not yet been ratified by the Senate, at this writing, but we are no longer at war, and much of the tumult and the shouting have died away into something that is relatively a calm, a breathing space, after the terrible last five years. There is now Bolshevism, and the High Cost of Living, and the elections of 1920, and the Mexican problem, to occupy fully our war-accustomed minds, but all of these things, it is to be hoped, will be adjusted bloodlessly and with as little tumult and shouting as may be. For there are many internal problems of reconstruction, just as important as these, even if less dramatic, which soon must be disposed of intelligently and with far vision of the future—problems that must not become obscured by noise and dust from other affairs. The future of education is one of these problems, and the finding of competent teachers in adequate numbers is another. The mind of those now young will regulate and determine the future of all the ideas which are today being fought over by adult men and women. It were folly to give less thought to the young than to these problems. It would mean simply omitting one important factor from the equation and thereby failing to find the real answer.

This column concerns itself solely and immediately with the teaching of the English language, but related to this is essentially the problem mentioned towards the end of the preceding paragraph—the finding of competent teachers in adequate numbers, a problem which would normally belong rather in the general field of education than in this specialized department. Without competent teachers in adequate numbers there can be no satisfactory teaching of the English language. To teach English competently is almost a fine art. Certainly it is not something to be undertaken lightly or with other subjects crowding it out from the center of attention in the teacher's mind. It is not a subject that can take second place in any school in any English-speaking country. Nor is it a subject that can be taught properly without long and careful study. It is best taught only by profes-

sionals; it is not a fit theme for amateur effort, or for the untrained grasp. English lies too deeply at the root of our whole educational system—for that matter, too deeply at the root of our national life—to be entrusted to the unskilled or the too-occupied teacher. And unhappily at present it is in the hands of both, to an astonishing degree. There are not at present adequate numbers of competent teachers, and in consequence we are not attacking this and our other main problems of pedagogy with anything like the force and concentration necessary. English is perhaps suffering no worse than several other major subjects, but it should not suffer at all. Language, literacy, should come first. It is the medium of thought. The other subjects are handmaids to thought. Attack the main problem vigorously, and the momentum acquired there will carry us over the others. Certainly there must be trained leadership to secure this. Such leadership cannot be given by any save competent teachers in adequate numbers.

Now it is fairly easy to produce competent teachers, given a moderate enthusiasm for the subject and a well coordinated course of training and study. The problem is to attain the adequate numbers. At present the ranks of the teaching profession are daily losing numbers they cannot possibly afford to lose. Worse still, these losses are not made good by replacements of recruits. It is economically wasteful; it is professionally a disaster. In its public aspects it is a national problem.

The general causes of the present situation are fairly obvious. It is the remedy that is difficult. For one thing, teachers are now notoriously underpaid, both in the universities and in the public schools. Teaching can no longer compete with modern business in attracting young, energetic, imaginative, yet practical blood to its service. Until trustees, supervisors, superintendents and the contributing public unite to provide suitable salaries, adequate compensation, for teachers both in universities and public and parochial schools, the ranks of the teaching profession will continue to decrease in numbers and decline in efficiency. The present economic conditions of the world compel this. Mental ability is at a higher premium in the public market than it is in the academic field. This is a shocking state of affairs. Not that universities and

schools, as a whole, are indisposed to pay what business will pay for the service of brain and imagination. In fact, if they could, most of the universities and schools would be glad to compete with business for the service of brain and imagination had they the funds to do so. In actual fact, however, either the schools are not financially able to do so, or else they are engaged in physical expansion which limits them in their equally necessary, if not actually more necessary, intellectual stimulation and development. The war has served to accentuate this. The unreasonably high cost of living has made it inescapable. At the very moment when education should be able to command a good share of the enthusiasm and interest of those who are turning back from the pursuit of war to the ways of peace, when it should be able to draw back to itself every one of those who left it to enter the service of their country, it is confronted instead with daily losses from its ranks and with the repeated disinclination of younger men to enter its service if they can possibly do better elsewhere. The law of supply and demand, and the law of diminishing returns, are operating in a deadly way in the world of education. The country is the loser, even more largely than the universities and the schools. It is of prime importance to the United States, in the next twenty-five years, that the English language, United States and world history, civics, and Christian ethics, be thoroughly and excellently taught in this country. Without an adequate number of competent teachers they cannot be so taught. The remedy is at hand. It should be applied immediately and generously. Tomorrow will be too late.

T. Q. B.

NOTES

The fifth issue of the Americanization Bulletin of the Council of National Defense of Ohio is devoted to the technique of teaching English. Much difficulty has arisen from the neglect on the part of the teacher to induce the pupil to use the organs of speech in the "English way" instead of in accordance with his native tongue. The following advice is given:

1. Find out first how you make the sounds yourself. Observe the habits of articulation of other native Americans. It is not easy to study one's self objectively.

2. When teaching a sound, have the pupil watch your lips while he listens to your sound.

3. When the pupil is pronouncing, watch his lips while you listen to his sounds.

An analysis of the various sounds essential in the speaking of English was given, together with much helpful advice how to assist the pupil to acquire them.

Out of the thousands of motion-picture scenarios submitted yearly to the various motion-picture companies in Chicago, Los Angeles, and New York, less than 1 per cent of the total is accepted for production. Even then some of the accepted scenarios are not put into pictures. For example, in 1918 the Christie Studio read 5,000 stories, bought 110, and produced 104. The Charlie Chaplin Studio purchased one scenario and rejected 3,500. D. W. Griffith rejected 9,000 scenarios in one year and purchased 15. It would seem that every tenth person in the United States is attempting to write for the movies, and ninety-nine out of every one hundred such persons are writing unsuccessfully. It represents an astonishing total of unproductive mental and imaginative effort and in the aggregate is an appalling waste of time and money. The reasons for it are quite evident. The whole world, and his wife and child, go to the movies in the absence of any more satisfactory form of dramatic entertainment. The low price of admission is another cause for the large attendance. Where you have large and daily audiences, there is quickly developed a sophisticated interest in motion-picture technique and a critical mental attitude which demands new thrills and new spurs to its tiring appetite. The inevitable next step is the inspiration to try one's own hand at writing a story for the screen. The actual writing of the story follows. The rejection thereof completes the little comedy. Certainly the average scenario, as submitted at the film company's studio, is utterly hopeless as motion-picture material. The two things most desired in a scenario are *characterization* and *situation*, supported by a good plot. The whole should be set forth briefly and simply in synopsis form. Almost every amateur scenario violates these rules and of course rejection follows.

A new publishing house, Harcourt, Brace & Howe, has just been established in New York City, and will engage in a general and text-book publishing business, with its offices at 1 West Forty-seventh Street.

According to Professor Lewis M. Terman, of Leland Stanford, Jr., University, if you are an adult of superior attainments your vocabulary should contain 13,500 words in active use!

Writing in the current *Book Monthly* on the rôle played by the English tongue in drawing together the democracies under the British flag and the United States, Mr. William Allen White declares that "while we, of the overseas English world, read British books by the ton, our own books are scarcely known in Great Britain." On account of our omnivorous reading of British books, Mr. White claims that "the streets of London and Canterbury and Manchester and Edinburgh and the lanes of England are as familiar to us of the overseas English-speaking world as our own streets and lanes," while we, on the other hand, "are all unknown to England," and "London, the spiritual capital of our race, is herself insular, provincial, and restricted in her knowledge of us." Without questioning the justice of Mr. White's attribution of provincialism to London—a failing to which more than one national metropolis is subject—the complaint that American books are not read in England is less easily credible. In times not so long past English critics have accorded recognition to American writers who for years appealed to their own countrymen in vain, a fact attested by the experiences of Whitman and Poe, while there has always been the heartiest British appreciation for such American writers as Emerson, Hawthorne, Lowell, Longfellow, Cooper, Irving, Bryant. Of the popularity of more recent American writers in England it is difficult to speak with the same certainty. And yet there comes very definite testimony as to the vogue in England of Mark Twain, O. Henry, "Uncle Remus," Jack London, and, in lesser degree, perhaps, of Mrs. Wharton, Mrs. Atherton, Mr. Hergesheimer, Ernest Poole—all of which modifies consider-

ably Mr. Whites' view of what England does and does not know of American literature.

The business of the bookseller in this country today, as compared with the same business half a century ago, has declined at such a rate that in many localities it may be said to have disappeared altogether. Fifty years ago, for instance, Poughkeepsie, New York, with a population of 20,000, maintained three bookstores, all doing a thriving business on the city's principal street; today, with a population of 30,000, the largest book business in Poughkeepsie is done by a small shop, kept by a man and his wife, on a side street. A few years ago, Des Moines, Iowa, "had a distinguished bookstore, which was an object of civic pride and the admiration of all Iowa—today the proprietors have given up the sale of books and deal in stationery only, while two department stores, with inadequate stocks of books, supply the reading public." Similar changes are noted in such cities as Albany, Troy, Schenectady, New Bedford, Boston, Baltimore, and in still larger municipalities, all indicating that the old-time activities of the bookseller in this country are dwindling so rapidly, in spite of the increase in population, that this particular line of business would seem threatened with extinction. The facts in the case and the conditions that probably caused them are discussed in an article on "The Welfare of the Bookstore," by William Harris Arnold, in the August number of the *Atlantic Monthly*. Mr. Arnold has spent the forty-seven years of his business life in the "retailing, wholesaling or publishing of books," and has a comprehensive as well as practical view of the subject.

That the number of bookstores in this country is decreasing is a fact which others have noted before Mr. Arnold pointed it out. Mr. Arnold does not maintain, however, that bookselling has declined on account of the growing popularity of movies and automobiles, or of the multiplication of literary periodicals and public libraries. On the contrary, he believes that public libraries create new markets for booksellers, while the vogue of the movies and automobiles is much too recent to account for the downward tendency in a business that was in a comparatively flourishing condition fifty years ago. This

same falling off in the prosperity of the bookstore throughout the United States is to be found, furthermore, in Great Britain and Ireland, whereas the reverse of this condition exists in the Western Continental countries of Europe. Thus, for fifty years or more, "the business of both branches of the trade has been generally satisfactory in Norway, Sweden, and Denmark; Holland and Belgium; France, Switzerland, and Italy; Germany, Austria and Hungary; Spain and Portugal." One hears with surprise, indeed, that "in normal times the number of books published in each of these countries is much larger in proportion to the population than in the United States, and a wide distribution of these books is obtained." Thus, "in all Scandinavia and Denmark there is no town of 10,000 inhabitants without a bookstore," a condition that might at least have been approximated in the United States half a century ago, but certainly does not exist here now.

It is from a study of this exceptional prosperity of the bookstore in Western Continental Europe, as compared with its precarious condition in Great Britain and the United States, that Mr. Arnold reaches his solution of the problem he has set for himself. The trouble, he finds, is due not so much to the British and American reading public as it is to a certain lack of cooperation between publisher and bookseller in these countries. Here the bookseller, owing to present business usage in the matter, may suffer ruinously through the speculative quality of many of the new books that he is compelled to handle. This risk, however, is minimized in the case of the bookseller of Continental Europe, who is practically backed in his undertakings along these lines, it seems, by the publisher. On account of this cooperative arrangement Mr. Arnold sees greatly increased activity in the business of bookselling and a corresponding improvement in character of the new books that are offered for sale.

NEW BOOKS

Beginning with this number, new books of the month, which are of general interest to teachers of English or to librarians, will be noticed or reviewed in the Book Review Column.

THOMAS QUINN BEESLEY.

REVIEWS AND NOTICES

Spiritism and Religion, by Johan Liljencrantz, A.M., S.D.T.,
New York: The Devon-Adair Co. 1918. Pp. 295.

"Spiritism and Religion" is a dissertation submitted to the Faculty of the Sacred Sciences at the Catholic University of America in partial fulfillment of the required studies for the Doctorate in Theology. As such it meets fully all the requirements of an ample collection of material and a thorough digestion and investigation of the same.

Chapter I is devoted to a History of Modern Spiritism, wherein we are told of the remarkable growth and influence of the movement. Modern Spiritism, begun in 1848 by a family named Fox of Wayne County, New York, could in 1855 boast of 2,000,000 spiritists in the United States. At that time, too, twelve or fourteen periodicals were devoted to this cause, lectures were given every day of the year, and spiritistic circles were held day and night in nearly every city, town and village throughout the country. Since that time the number of adherents and publications has been increasing steadily, and since the outbreak of the war the movement in its popular religious form seems to have gained particularly in England.

The three chapters following are given to the presentation of the actual material of the dissertation, *i. e.*, a résumé of the authoritative records of the more important of the spiritistic phenomena. These phenomena are divided into two main groups, Physical and Psychical.

Physical Phenomena appear as effects produced in physical substances and often occur in connection with external objects such as pieces of furniture, household objects, and human bodies. "They may be said to be external manifestations apparently of occult agencies, mediately through some physical object or substance." These are subdivided into two groups, one including in general such phenomena as result from the application of a seemingly physical force to objects, and the other embracing phenomena suggesting a more profound alteration in physical nature or implying the conveyance of intelligence by physical means. Thus the first group consists of movements of inanimate objects, apport, change in weight, levitation, touches and sounds, and the second group includes elongation of the body, ability to touch burning substances,

production of inanimate substance, materialization, impressions, spirit photography, direct spirit messages and spirit voices.

The purely psychical phenomena of spiritism are defined as internal, intelligent, and immediate manifestation of an occult agency, directly expressed by the recipient. Herein are classed apparitions, automatic speaking and writing, and crystal gazing.

Dr. Liljencrantz now proceeds in regular order to examine these phenomena with a view to determining first their authenticity or actuality, and then, if really existent, the true explanation of their cause. In this study the author uses official records of the results of serious investigations by men of known integrity, attaching proper weight to these reports in proportion to the reliability of the responsible persons. Furthermore, in general Dr. Liljencrantz follows the eminently sound and, we believe, justifiable principle of refusing to accept as genuine a single phenomena in the absence of direct, positive evidence.

The results of this study are, very briefly, as follows: There is an entire absence of positive evidence for genuine physical phenomena. Rather there is much evidence to show that they are entirely fraudulent.

The situation in the case of the psychical phenomena is entirely different. Discarding many unquestioned cases of simulated trance and of intelligence obtained from mediums' blue books, etc., and deliberately given out in the form of messages from the dead, there exists a residue of instances in which the trance state is genuine and the intelligence given automatically, at least without any intention to defraud on the part of the medium. As to the cause of these genuine phenomena, the author concludes that there is at present no positive warrant for accepting spirit-intervention, but there are positive proofs of possible natural causes as "secondary personalities," "subliminal self," and telepathic communications.

The chapter on Spiritism as a Religion shows how spiritism does away with all revelation. In a word, it deprives man of all transcendent ideals and aspirations, and leaves him entirely to himself, a slave to his own limitations and a victim of his own imperfections.

All Catholic theologians who have treated of the subject of spiritism uphold the view that, where a preternatural element is found in spiritism, it is to be referred to the agency of evil spirits rather than to that of the souls of the departed. However, they have been too ready, perhaps, to accept the preternatural, and to dismiss the entire matter by referring it to the evil spirits. The great contribution of the present study is the demonstration of how much is clearly due to natural causes, and how much more may be proven to be so by proper study and investigation.

This work is an original and scholarly investigation of a timely subject, presented lucidly so as to be within the understanding of the ordinary reader.

ROY J. DEFERRARI.

The Future Life, According to the Authority of Divine Revelation, The Dictates of Sound Reason, The General Consent of Mankind, by Rev. Joseph C. Sasia, S.J. New York: Benziger Brothers, 1918. Pp, 562. \$2.50.

The subject matter of this volume is arranged in eleven parts, each subdivided into several chapters. The titles of the parts are: "The End of Man," "The Sanction of God's Laws," "The Immortality of Man's Soul," "The Remunerative Sanction," "How Almighty God Helps Man to Reach His Last Happy End," "The Punitive Sanction," "The Eternity of Hell," "Remarks or Principles Intended to Facilitate the Solution of Difficulties Against Eternal Punishment," "Objections Against Eternal Punishment and Their Solution," "Affirmative and Negative Testimonies of Protestant Sects and Their Ministers on the Eternal Punitive Retribution," "Retrospect and Bibliography."

A great deal of attention has in recent years been devoted to the study of the various forms of life which occupy or have occupied a place in this visible world. This study should have lifted men's minds to a contemplation of God and of the higher forms of life which He has created. If it has not always done so, the fault is not in the subject matter of study so much as in the want of skill in those who should be the leaders of man in all of his adventures into the sublime laws of nature. And as a matter of fact, those men who have attained a wide comprehensive view of nature's laws and

a deep insight into their workings have always been devoutly religious men. The greatest step in the advance of science was the establishing of the inductive method, which may rightly be traced to the old priest Copernicus in his lonely watch-tower. The father of modern physiology, Johannes Moeller, hesitated for twenty years between the attractions of his chosen field and the priesthood. The germ theory of disease was first outlined by Abbe Lazzaro Spallanzani and rescued from oblivion by Louis Pasteur, who was a devout Catholic to the end of his life. We may concede with the author that there is at present an over-emphasis on the merely material side of life, without remaining with him in the conclusion that a study of the natural sciences is likely to prove injurious to the mind if pursued continuously and intensively. "The prevailing scientific thought of the day is almost exclusively concerned with man's body, how to provide for its comforts, how to solve the problem of its material subsistence and well-being: a problem, which, if carried to excessive limits unfits the mind for the study and contemplation of the spiritual, dims the clear vision of life's ultimate purpose, and gradually saps the foundation of men's practical belief in the realities of the unseen world, in comparison with which the world of science, literature, commerce, politics, and all besides is but the vanity of vanities." That there is all too much truth in this paragraph we may readily concede without committing ourselves to the view that the remedy is to be found in invective and abuse. Those who have in their custody the higher truths of salvation should be the leaders among those who have no other guidance than the uncertain light of human reason. If they have abandoned their posts they cannot escape a share of the blame for the undesirable consequence.

"We foresaw that the publication of this book in this twentieth century would expose us to the sarcasms, criticisms, and ridicule of men accustomed to condemn and denounce anything likely to disturb their conscience and upset their cherished views diametrically opposed to the doctrines advocated in this volume." This is hardly fair, since it abuses in advance all those who challenge the author's views, and it is hardly wise, since the author, like others, must expect to get that for which he is looking. This truth was forcibly brought home to me during the circus parade I attended, as a boy. While the crowd of eager spectators left but a narrow land in the middle of the street for the elephants, the

steam calliope, and the other attractions that were about to appear on the scene, a big St. Bernard marched along down the line with head up, proudly looking to the right and left, every hand went out to pat him. A few minutes later a little yellow cur started down the line with his tail between his legs, his head over his shoulders, and terror in his eyes, as he expected a kick from every foot, and he got one from most of them.

There is a large body of serious men and women, both in the Church and outside its folds, who willingly and eagerly turn to those who have any truth to offer or any light to shed upon the great problems of life here and hereafter. There is no disposition whatever on their part to sneer at truths that they would listen to reverently if reverently and seriously advanced. And, as for the others, the shallow, scoffing kind, who mistake sarcasm and ridicule for arguments—who would waste a single brain cell on them whether they call themselves Catholics, Protestants, or infidels.

THOMAS EDWARD SHIELDS.

What Is Christianity? A Study of Rival Interpretations, by George Cross. Chicago, Illinois: The University of Chicago Press, 1918. Pp. x+214.

This book is one more of the type too familiar, in which those who have no comprehension of the Church or of the life and belief and faith of her children undertake to show the world what Catholicism really is. If it came from some half-baked parson in a backwoods district it would be more intelligible. The work is brought out by the University of Chicago Press, but even this will scarcely lend respectability to it.

English History in Shakespeare, by J. A. R. Marriott. New York: E. P. Dutton & Co. Cloth. Pp. 298.

When a historian ventures into the field of Shakspearian criticism and proceeds to disarm the professional critic by admitting that he is reading the plays for once as a student only of the politics and history involved in them, there is only one graceful thing to do—offer him the easiest chair in the room and listen with respect even if also with reserve.

Mr. Marriott is an historian. He is also a member of Parliament. Both capacities are evident everywhere in the book. The treatment of the subject is almost invariably historical and political. Where it is not political it is at least politic, as in his discussion of "King John." As a work on Shakespeare it has real value, and it is original. There is no finer praise to be offered.

The Chronicle Plays of course form the subject of the book. Mr. Marriott is convinced that they hold for modern England and the English-speaking world to-day a special message, a political message, whose significance is no whit the less great for all the three hundred years which have gone since first the lines were spoken on the London boards.

Mr. Marriott is also sure that there exists no sounder commentator upon the period of English history from the reign of King John through the reign of Henry VIII than William Shakespeare. He holds, with truth, that in few places can you find a better picture of the fifteenth century than the one which Shakespeare draws.

It is a book you will want in your library.

THOMAS QUINN BEESLEY.

The Disabled Soldier, by Douglas C. McMurtrie, with an Introduction by Jeremiah Milbank. New York: The Macmillan Co. Cloth. Pp. 292, \$2 net.

There is only one way to cripple a seriously wounded soldier, and that is by mistaken "kindness." In fact, there is no such thing as a human cripple, unless it be the mind so diseased that unto it no one can minister. It is almost impossible so to disable any one, at present, that he can no longer earn an independent livelihood producing useful goods. In fact there is to-day at Evergreen Hospital in Baltimore a soldier who lost both eyes and both hands in the service of his country, and who, in spite of this terrible mutilation, will soon go out into the world with the certainty of earning more each week than he had ever earned before. He was a clerk in a druggist's shop before the war. He is going out on the road as a *salesman* for a well-known firm of manufacturers of druggist's supplies, this summer. No, there is really no such thing as a cripple, where there exists a will to live, to laugh and to work, come what may.

Mr. McMurtrie's book is one of the pioneer volumes in the English language on this subject, and he speaks with the full authority of wide reading, long study, and personal experience with thousands of so-called cripples. His largest interest is of course in the immediate problem presented to contemporary society by the man disabled in battle during the war. There is a brief preliminary sketch of the development of society's conscience on the subject of cripples, and then Mr. McMurtrie plunges at once into the methods adopted by various countries to care for, and to reeducate vocationally, their disabled soldiers. It is a fascinating discussion, interestingly illustrated, and conducted with admirable restraint. There is an attempt only at the elementary, because of the scope of the subject and the fact that it is still somewhat in a formative stage; but it is a thorough study even if it confines itself to the elemental. It is impossible to read it with any save the utmost profit, for even to one somewhat familiar with the subject it proved refreshing.

It is a book that classes of sociology and economics can read and study to advantage. It is a book to put in the hands of anyone who employs labor or is concerned with the employment of others. And finally it is a book to read and ponder if you believe in your heart that you are really your brother's keeper.

THOMAS QUINN BEESLEY.

The Greek Anthology (Vols. IV and V) with an English Translation, by W. R. Paton. New York: G. P. Putnam's Sons, 1918. Limp cloth. \$1.80 net.

These two volumes complete the set of the Greek Anthology for the Loeb Classical Library. Volume I, containing Christian Epigrams, Christodorus of Thebes in Egypt, the Cyzicene Epigrams, the Proems of the Different Anthologies, the Amatory Epigrams, and the Dedicatory Epigrams; Volume II with the Sepulchral Epigrams and the Epigrams of Saint Gregory the Theologian; and Volume III, including the Declamatory Epigrams, have all appeared some time ago.

Volume IV contains the Hortatory and Admonitory Epigrams, the Convivial and Satirical Epigrams, and Strato's *Musa Puerilis*. The last volume is made up of Epigrams in

Various Metres, Arithmetical Problems, Riddles, Oracles, Miscellaneous, and the Epigrams of the Planudean Anthology not included in the Palatine Manuscript.

There is much in the Greek Anthology which one could hardly recommend on any ground, and much which perhaps we would be better off without. However, parts of the Anthology are decidedly interesting and valuable.

In the two volumes at hand, the Satirical Epigrams particularly appeal to us, chiefly because they remind us so much of Martial. Of the epigrammatists included in this collection, Lucilius and Nicarchus seem very close to Martial. They were probably contemporaries and lived at the time of Nero, just before Martial began his literary career. We feel sure that Martial was well acquainted with their writings.

The difficulties which the translator faced in this work were great, to say the least. Besides having the ordinary task of rendering a translation faithful and at the same time idiomatic, he had the additional task of making clear the various puns, vague allusions, the sudden twists of language characteristic of the ancient epigram. Then if this were not enough, he could try to put all in a rhythm corresponding in some degree to that of the original.

The translator in this case has succeeded first of all in producing a trustworthy and pleasing translation. He has furthermore made the vague allusions, puns, etc., as clear as one could reasonably demand, and it is perhaps too much for us to expect that he also give us some of the rhythm and more of the sudden turns of language contained in the Greek, all of which, however, is in the last analysis the very essence of the epigram.

ROY J. DEFERRARI.

Pussy Willow and Other Nature Songs, by J. B. Grant, Philadelphia, Pa.: Theodore Presser Co., 1918. Price, 75 cents.

This collection of nature songs are written especially for children, and teachers will find them not only very musical and attractive, but also exceedingly instructive. They are very tuneful throughout, many of the favorite modern rhythms being

employed. There is always a demand for attractive nature songs, as children love them and derive a great educational benefit from them. All the songs in this collection, without exception, are extremely melodious and singable throughout. This collection should prove equally as successful as the many other good nature songs that have appeared so far. It can be thoroughly recommended to all interested in this sort of work.

In the school music of today the children are compelled to sing too much material that has very little of educational value. Folk songs and nature songs add to the children's storehouse of knowledge and therefore benefit them in the educational field. Why waste one's time and the children's time in teaching songs that are empty, meaningless, or at most merely pleasing to the ear? Music should have a place in every school, side by side with spelling, reading and arithmetic. Now if this is true, it should be taught just as seriously as any other branch of knowledge. Too often it is regarded as a recreation simply, and the choice of songs by the teacher is made accordingly. The teacher who regards music in its true light, as an educational factor, will preferably select for teaching purposes folk songs and nature songs.

F. J. KELLY.

St. Thomas Aquinas and Medieval Philosophy, by D. J. Kennedy, O.P. New York: The Encyclopedia Press, Inc. Pp. 128.

Beginning with a chapter on the Rise of Scholasticism, the author of this brief work faithfully traces the development of the great medieval schools of philosophy up to and including those of the thirteenth century. Scholasticism in its various aspects, its shortcomings and its abuses or extremes, as well as its wholesome issues, is interestingly exposed and the position of St. Thomas clearly portrayed. Over one-half of the work deals directly with the life of St. Thomas and the circumstances under which he labored. What St. Thomas found at Paris, his influence on Philosophy, his great *Somma Theologica*, make the contents of four of the seven chapters.

Taken as a whole, the work is an interesting and instructive course in Christian philosophy, for the implications and significance of the points treated for the modern reader are always kept in mind, whether they refer to a scholastic topic

or a general matter in the field of philosophy. The author proceeds as an experienced teacher, taking nothing for granted that is needed for a clear understanding of the points at issue.

As a popular presentation of St. Thomas in his position as the dominating figure in the Scholastic movement and the master of Christian theology, the work is excellent. It may be comfortably read by the beginner unfamiliar with scholastic terminology; it will bring many surprises to those whose views have already been formed by the prejudiced and unsympathetic critics of Scholasticism; it will be enjoyable reading for the many who have looked for treatises in English on the great formative movement for Christian philosophy and theology. Teachers will note with pleasure the description of St. Thomas' method of teaching, and the many satisfying references and remarks which bring the treatment within the field of the history of education as well as the history of philosophy.

PATRICK J. MCCORMICK.

Harmony in Pianoforte Study, by Ernest Fowles. New York: G. Schirmer; London, Eng.: T. Curwen & Sons, Ltd., 1918. Price, \$2.00 net.

This is another of the many excellent works in this most necessary but sadly neglected department of musical culture. In the author's own words, this is "a book for the individual student," a book containing study material by which the student is able to express on the piano keyboard the chord connections, combinations and progressions of sounds in a correct and novel way. It brings out systematically and in a practical manner the theoretical study of harmony, making this study a part of the musical life of the student. Because of the fact that most students do not know how to make practical use of the harmony that they have studied, they consider it as a superfluous labor, a labor without results. This work dispels any such idea, as it unites the theoretical with the practical. Its arrangement in small sections or "steps" makes it very convenient for the student or teacher of music to accompany it with technical exercises, studies and pieces for the purpose of developing the technic on the piano. It is

a convenient text-book, concise, well arranged, clear and complete, an intelligent guide to the serious student of harmony. It is a text-book, moreover, that will make the study of harmony interesting and thought-provoking. It is a worth-while book for the teacher, in which many new ideas and impressions in the study of harmony may be gathered, so that his methods of teaching cannot but be improved by its perusal. This work is calculated to enlist the most serious study and the best endeavors on the part of the student. The purpose of the book is to get the student to think for himself and work out his ideas without any outside influence. It is distinctively a book for the thoughtful, studious musician.

F. J. KELLY.

Ear Training, An Elementary Course, by Arthur J. Abbott, New York: American Book Company, 1917. Cloth. 16vo. Pp. 60.

Webster's New Handy Dictionary; Based upon Webster's New International Dictionary. New York: American Book Co., 1918. Cloth, 16 vo. Pp. 8+276.

The Winston Simplified Dictionary, including All the Words in Common Use Defined so That They Can Be Easily Understood, edited by William D. Lewis, and Edgar A. Singer. Philadelphia: The John C. Winston Company, 1919. Pp. xxii+815.

Sans Famille, by Hector Malot, Edited with Notes, Conversation and Composition Exercises, and Vocabulary, by Victor E. Francois, Ph.D., and Jacob Greenberg, A.M. Boston: Allyn & Bacon, 1918. Pp. vii+177+57.

Beginners' French Reader, by Peter J. Scherer, Illustrated, Yonkers-on-Hudson: World Book Company, 1919. Pp. ix+181.

This book is intended for pupils who have had one semester's work in French.

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The Catholic Educational Review

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FIRST ANNUAL MEETING OF THE AMERICAN CATHOLIC HIERARCHY

Ninety-two archbishops and bishops were present at the first annual meeting of the American Catholic hierarchy which took place in Divinity Hall at the Catholic University of America in Washington. Cardinal Gibbons presided. All the archbishops were present, and the opening scene of the meeting was most impressive. Only Cardinal Gibbons remains of the prelates who assisted at the Third Plenary Council of Baltimore in 1884, the last full assembly of our American prelates. All the bishops were the guests of the University during the two days' proceedings, and the pleasant weather added greatly to their comfort during the long and arduous sessions of the meeting. The University grounds, with their noble crown of buildings, and the numerous surrounding houses of the religious Orders, lent natural surroundings of great beauty and distinction. The most remote members of the hierarchy made long journeys to be present at this memorable conference, among them Bishop Jones, of Porto Rico.

The attention of the bishops was largely centered upon a comprehensive and efficient organization of the episcopal body. For that purpose it was agreed to establish a National Catholic Welfare Council to further the religious, educational and social well-being of the Catholic Church in the United States, to aid the Catholic press and to promote Catholic publicity, to assist all recognized agencies engaged in foreign and home missions—in a word, to provide regularly and efficiently for all the public interests of the Catholic Church in the United States. The National Catholic Welfare Council is made up

of bishops only, but the administrator of any See is entitled to a seat at the meetings and enjoys a vote. In this capacity the bishops will hold an annual meeting, and for the purpose of conducting its business in the interval between meetings, an administrative committee has been appointed consisting of seven members. These members are Archbishop Hanna, of San Francisco, Chairman; Archbishop Dougherty, of Philadelphia; Archbishop Dowling, of St. Paul; Bishop Canevin, of Pittsburgh; Bishop Muldoon, of Rockford, Ill.; Bishop Russell, of Charleston, S. C., and Bishop Schrembs, of Toledo, Ohio.

Five boards or departments were established to care for the following general Catholic interests: education, social work, press and literature, lay societies, home and foreign missions. The Board of Home and Foreign Missions is made responsible directly to the annual meeting of the National Catholic Welfare Council, whereas the other four boards are placed immediately under the Administrative Committee, which appoints a bishop as chairman of each board, under whose direction and responsibility its assigned work is carried on. In this way every important Catholic interest of a public or general nature is henceforth provided for, and all Catholic activities are assured of the immediate guidance and assistance of the entire episcopate. Each board will present an annual report of its doings, its needs and possibilities to the American hierarchy, which will henceforth have both the necessary knowledge and proper opportunity to further efficiently all our Catholic works, and can bring to bear on our general Catholic development all the strength that lies in the united counsel and charity of the hierarchy. The constitution of the National Catholic Welfare Council marks a great advance in our Catholic public life, and seems indeed an inspiration of the Holy Spirit.

Other matters of importance engaged the attention of the bishops during their stay at the Catholic University. It was decided to make provision for a full and accurate census of our Catholic population, also to urge the more timely appearance of the Catholic Directory. The new code of canon law was discussed at length in its numerous bearings on the re-

ligious and ecclesiastical life of the people of the United States, and it was decided to obtain from the Holy Father more definite instruction on various points of practical importance. Educational bills pending before Congress were very generally and earnestly discussed, and a committee of bishops was appointed to represent the views of the American hierarchy in as far as these bills might affect Catholic educational interests.

In all, four lengthy sessions were held, and when the prelates separated it was with the conviction that their meeting was a providential one fraught with promise of increased welfare for the Catholic Church in the United States. Many prelates remarked that their meeting was well worth all the sacrifices that it entailed, if only because for the first time in thirty-five years they have been enabled to come together and meet personally. It was noted that most of the bishops were men of middle life, vigorous and active in appearance, suggesting a long period of beneficent Catholic progress in the coming years.

During their stay at the Catholic University, students of the new St. Mary's Theological Seminary were honored by the opportunity to wait on the prelates, and to administer to all their needs. Every modern convenience of a large deliberative meeting was provided, and it was agreed by all that nothing was left undone which could add to the dignity and comfort of this epoch-making meeting of the hierarchy.

CARDINAL MERCIER ADDRESSES AMERICAN CATHOLIC HIERARCHY

The heroic Primate of Belgium, Cardinal Mercier, addressed the members of the American Catholic Hierarchy on Wednesday morning, September 24, on the occasion of their first annual meeting at the Catholic University. At precisely 12 o'clock he entered the hall of assembly, accompanied by Bishop Wachter and other ecclesiastics, and was received in a most cordial manner by Cardinal Gibbons, Cardinal O'Connell, and all the assembled members of the hierarchy. In a discourse of about thirty minutes Cardinal Mercier conveyed the eternal and profound gratitude of the Belgian people to the American Catholic Hierarchy and our Catholic people generally for the generous aid extended to Belgium during the great war. He said that close as had been the ties of Belgium and the United States in the past, owing to the equally democratic constitutions and habits of both peoples, they would be still more intimately related by reason of American generosity and the common labors and sacrifices sustained since the entry of the United States into the conflict. He expressed his happy astonishment at the splendid growth of Catholicism in our country, and assured his hearers that he would never tire of describing to his people the marvels of both charity and education which he had witnessed since his arrival on our shores. He then described at great length the incredible losses which the Catholic Church had sustained in Belgium, the murder and death of a great many priests, the scattering of the Catholic flock, suffering by starvation and deprivation, and other gross wrongs and abuses: and in particular the sad condition of 800 churches in his diocese, many of them destroyed, and all brought into more or less dilapidated condition. He trusted that the Catholics of America would continue to aid generously their suffering brethren in Belgium who had hitherto never asked help from anyone outside their own little prosperous land. He said that very soon, under God's providence, Belgium would rise from her present condition of misery and

suffering and the Church there would again take her place among the great national churches of Catholicism.

Cardinal Mercier remained to dinner with the bishops, and after dinner spent a pleasant hour meeting them individually and renewing his acquaintance with several whom he already knew personally, either as Louvain students, or as visitors to his episcopal residence.

THE PLACE OF THE SEMINARY IN THE ECONOMY OF THE CHURCH*

The history of the Catholic Church in all ages is essentially the history of the priesthood since priests in the divine ordinance are the living medium through whose ministry Christ's mystical body abides in the church unto the end of time. They are the dispensers of the mysteries of God by which spiritual life is imparted to the faithful in the sacraments. They are the accredited authorized teachers of the Word of God, whose subtle sense none may grasp, unless taught of one who is sent. They are preeminently the witnesses of Christ, who is forever hailed before man's judgment seat and is forever silent. Let the spirit of the priestly life flourish and the Church flourishes. Let it fail and the Church fails. Their tongues must incarnate the Word, their lives exhibit Him, their love enthrone Him else Calvary is annulled and the precious blood shed in vain.

Only God who knows man's utter weakness so trusts weak man. "You have not chosen Me but I have chosen you," He said, and heard His word false Judas, rash Peter and the flattering ten who on the morrow fled His cross. Yet in the Resurrection, eleven are still apostles equal to all things in Christ who strengthens them and without whom they can do nothing.

In the blessed confidence of Christ's all sheltering, all supporting arms the Church still dedicates her priests to the high service of His altar. Yet not for that does she neglect to prepare them by wise selection, by long probation, by careful training for the lonely heights where Moses, like they, communed with the living God.

Antiquity knew no such caution in the administration of the Sacrament of Orders. For baptism, the ancient discipline prescribed a long and thorough test. Its scrutiny was for the catechumen, its preoccupation for the symbol, its emphasis laid on the faith. But men of approved morals, eminent exemplars of Christian virtue in the community, it advanced to the sacerdotal or episcopal state without more hesitation than a

*Archbishop Dowling's address at the dedication of the New Sulpician Seminary in Washington, D. C.

prudent if open inquisition and challenge of their neighbors in the congregation required. So Ambrose, so Augustine, so many another illustrious name in patristic literature were impressed reluctantly and almost by compulsion, and certainly to their own great surprise, into the episcopal order which they straightway proceeded to adorn. Even so speaks today the venerable language of the ordination service in the pontifical, in its colloquies with the faithful, in its exhortations and admonitions to the candidates for the priesthood whom it supposes as yet unfamiliar with the rite of the Mass.

Indeed in the primitive church so absolute and fundamental was the conception of the priesthood as a necessary part of the Christian economy, so complete and thorough the understanding of the episcopal order, so uniform and universal the ecclesiastical discipline in this respect that with the one exception of Montanism even heresy otherwise so critical of authority, so insubordinate, so revolutionary, never questioned the hierarchical constitution of the Church. One after another they broke away, Arian, Eutychian, Nestorian, harsh, contumacious, irreconcilable men, but even in separation, they simulated orthodoxy, they affected the primitive tradition, they claimed apostolical succession, by their ensnaring creeds, by their developed liturgies, their priestly establishment.

But when the sixteenth century attempted to substitute individualism for organization, private inspiration for the voice of authority, a false charisma for an authentic sacrament then Trent, informed by the spirit of historic Christianity, sprang to the defense of the Sacrament of Holy Orders and the dispensation of grace which it implies. The age which rejected its priesthood or so belittled its character as to extend its prerogatives to all the so-called true believers was sorely in need of reformation, so deemed the Fathers of Trent, and reformed it should be, not by ignoring or denying that life-giving sacrament by which the priesthood reproduces itself from age to age, but by developing a new race of priests upon the ancient model. Why had heresy raised its head and confusion come upon Christendom if not because priests had fallen so generally from the high estate of their exalted vocation?

Why had England lapsed from the unity of the faith which

for so many centuries had been her proudest boast? Could even a royal tyrant have done this wrong to his people if the priesthood had not first been ignorant and slothful and untrained—if the bishops—martyred Rochester alone excepted—had not been couriers rather than pastors of souls? Who led the revolt in Germany, in France, in Italy, wherever disorder was found, if not apostate priests—if not abandoned religious? All Europe tottered as the Church of the ages reeled under the blows of heresy delivered by sacerdotal hands. So great a disaster had not befallen Christendom since the far days of Arius.

Counsels were then divided as to the way in which the crisis might best be met. Some, then as now, in the presence of the forces of disorder would fain treat the matter lightly as once a Roman general thought to cope with the first fanatic hordes of Mohammedanism as they rode out of the desert by the contemptuous offer of garments to clothe their naked limbs. Some would lay the spectre of universal ruin by invoking the sharp sword of a loyal Catholic ruler. Some found safety in the combinations of diplomacy. Even the Blessed John Fisher in the tower reproached the subservient Gardiner for having relaxed the stern, repressive methods of the episcopal inquisitorial courts. But in the end the method that proved to be the most lasting in its effects, the most invigorating in its application, the most wholesome in its spirit, was that great body of legislation which had for its direct object the reform of the clergy, both regular and diocesan. The regular clergy had but to return to the practice of their approved rules, eliminate the indulgences which, under the name of privilege and exemption, prevailed so generally among them and adjust themselves to the altered conditions of the time so that neither their utility nor the spirit of their pristine fervor should be diminished.

But for the neglected diocesan clergy Trent's supreme remedy was the institution of the seminary. For the reception of the Sacrament of Holy Orders there should be henceforth a long methodical supervised preparation. In this respect it should stand apart among the sacraments. The Sacrament of Order implies discipline, discipline supposes training and

the training should not be left as hitherto to private direction, to individual impulse, to the caprice of personal inclination. Stricken at the very nerve center of authority and stricken most foully by those who should have upheld authority, the Church's instant reaction is to reestablish authority upon its ancient basis. That basis is entirely spiritual, for it is the indwelling spirit of God Who gives force and sanction to the teaching and the command of the Church's orders, since it is of them that Christ said, "He who heareth you heareth Me, and he who despiseth you despiseth Him Who sent Me." The foundation stone of the seminary then is the upbuilding of the spiritual life in the long novitiate and under the semi-monastic regime of the Tridentine regulations. It was a new era that Trent faced. Though it legislated only for Catholic countries since the compromise of a modern toleration of religious differences was then unknown, it yet was well aware that no fold could be so diligently shepherded, no wall builded so high around the City of God as to keep out the noisome errors of evil doctrines or the subtle unrest of dwindling faith. The priest of the future it therefore determined should be prepared as never before to meet the errors and to overcome the temptations of his time. He should first be himself thoroughly grounded on the firm foundation of the interior life and under spiritual masters, schooled in the practice of priestly virtues. Hereby, even while it demolished altars and created vengeance on priests, erected pulpits and set up the Bible as an oracle of divinity. The priest of the new day must then prepare himself to mount the pulpit, so long disused, so frequently abused, and meet the claims of error. He will share with his bishop the office of teacher and preacher once all but exclusively reserved to the episcopal order. The methods of the scholastics so violently denounced, so grossly caricatured by the men of the New Learning will enable his masters to put into his hand a body of doctrine so nicely defined, so accurately set forth, so adequately buttressed with arguments that he shall be ready to be the Church's chosen champion wherever he may be placed. The sacrament of penance in the reaction against the tenets of the reformers became extraordinarily popular in the Tridentine period. The

devout frequented it daily. Baronius, the confessor of Pope Clement V, went twice a day to hear the Holy Father's confession. Penance and the intricacies of casuistry find then a very prominent place in the seminary's curriculum—which they still obtain. Because of its Roman inspiration the seminary stressed the note of unity in all things in the liturgy, no less than in faith and morals—one missal and that the Roman missal—our Breviary and that the newly amended Roman edition—one obedience and that the unquestioned overlordship of the Sovereign Pontiff. The new disorders in devious ways supported and exaggerated the new spirit of nationalism—so wholesome and desirable in many respects yet so tyrannical and degrading when identified as many of the reformers identified it with the worship of the state. The Church of all ages with a mission for men of all nations in the poise of divine authority, in the discharge of its heavenly commission, in the sense of the fundamental error of modern times builds up then the education of the clergy upon the rock of Peter the pillar and ground of revealed truth. The seminary then, wherever it has been successfully established, has always striven to develop a type of priest whose conception of his office has lifted him above the passions and the parties of his day, whose first loyalty has been to Christ and to Christ's earthly vicar—who has felt he has served his country best when he has discharged his full duty to His God.

Thus seminaries began at a period of storm and stress, thus they continue long after the crisis which brought them into being has passed away. Their course of studies has been changed and modified many times since their origin to meet the changed conditions of the day but their spirit has not changed. They are still, as in the beginning, the walled garden in which the heavenly Sower sows the seeds of priestly virtue, of divine truth, of pastoral zeal.

When first they made their appearance they were not understood. As happens so often at the beginning of an important work, they were resisted, criticized, suspected, but once established their worth has never been questioned. Italy first profited by the advantages they afforded, and St. Charles and Milan are names associated with the very earliest foundations.

Catholic Europe opened its cities and its purses to the English seminaries which sought to provide a clergy for their persecuted brethren in the British Isles. So the worthy seminary priest soon found a place of honor on that roll of the martyrs which Elizabeth's penal code enacted, and the young adepts of Donay practiced a dialectic in their school which they knew they might have to use in the torture chamber of the tower or from the pulpit of Tyburn Hill. One after another the countries which admitted the Tridentine legislation set up their successful diocesan seminaries. Singularly enough, France, which afterwards carried the seminary method to such perfection, long resisted the innovation. Its jealousy of its Gallican liberties which it mistakenly associated with national prestige blinded it for long to all that Trent had accomplished for the permanent reformation of the Church. At length, when well into the seventeenth century, the needs of Paris and the zeal of two of the city's pastors, who happened also to be saints, made ample atonement for the long delay and put France well at the head of this great ecclesiastical reform. The gentlemen of M. Vincent and of M. Olier, Saint Lazare and Saint Sulpice, began this work almost at the same time as if by accident or to provide for an emergency. What they then began they have continued and developed to this day in a spirit of holy rivalry. St. Vincent's diversified career sent his sons into many fields of ecclesiastical labor which they continue to cultivate in the spirit of their founder and none more important than their association with seminaries. The disciples of M. Olier, after a brief experience with the foreign missions in Canada, have given themselves almost entirely to the work of the seminary, and so far as I know they are the only society or congregation in the Church who make this their exclusive work. Perhaps that circumstance is in itself evidence of the distinction with which for the last 300 years they have rendered this difficult service to the Church. Words of flattery are never welcome in the atmosphere of St. Sulpice, but on a day like this, so full of precious memories, so bright with hopes, let it not offend their humility if we, their pupils, and therefore their friends, tell them from our hearts how high they stand in our affection and in our esteem. Years of

experience in the ministry but deepen our veneration for the most consistent, the most devoted, the most self-effacing priests we have ever met. They lived what they preached, they imitated the model they set up, they were the convinced exemplars of the interior life. There are thousands of priests today who, whatever their own shortcomings may be, thank God that it was vouchsafed to them to be prepared for the ministry by the method of St. Sulpice and who, if asked to analyze the reason for their abiding loyalty to most undemonstrative masters, would answer that it was not for any brilliancy of dialectical skill in their professors, though of course in due measure they were brilliant, not for any of those qualities of magnetism which are so properly associated with the teaching office, but because in season and out of season, at prayer, at work, at play, they held aloft the most exalted ideal of the priesthood—none other than oneness with Jesus Christ. It was not eloquence with them, it was not the fervor of emotion, but a deep, firm, calm conviction that subdued the senses and all but dispensed with the imagination in the soul's quest for God. In a land where spiritual values are so greatly misprized as in this, where Catholic idealism is so rarely met with, where priests live habitually in the atmosphere of apology and explanation, the memory of seminary days and seminary ideals comes back like shafts of celestial light from some vanished Paradise.

Today, St. Sulpice in America, after nearly 130 years of residence here, enlarges her tents and undertakes new responsibilities in the performance of her cherished work. No doubt there are anxieties and uncertainties about its inception in the minds of those who are charged with the burden of the society's direction. There is the hazard that always attends an experiment, as if to break with a tradition were a betrayal of the past. There is the danger of being misunderstood as if this newly formed association with the University meant a change in the method of St. Sulpice and a substitution of intellectual for spiritual values in the training of candidates for the priesthood.

But we who gather here today from far and near, brought many of us by a happy coincidence of important events in the

Church's history—in the high presence of the two eminent prelates who embody in their splendid careers the successes and the hopes of the Church in this country and in Belgium and of the distinguished company of this great group of prelates and priests—we, I say, see in this work so solemnly inaugurated today, only the symbol of the new adjustment which the needs of our country and our times demand.

When St. Sulpice came to Baltimore long ago, almost before the country had a bishop, it brought to us the blessing of a fully equipped seminary before we could possibly supply candidates for the ministry to fill it. Only the panic of the French Revolution could justify so costly and seemingly so useless an experiment. Only the Pontiff's word in 1805 withheld that command which would have finally closed it and robbed not only Baltimore but the whole country of the blessings that St. Mary's Seminary has bestowed upon us in the long and fruitful years of its ministrations.

There is no spot in this country that is more closely associated than the seminary with the typical priest of the past which is closing—the brave, resourceful, enterprising priest who built up the material fabric of the Church in this country. It was a type unique in the history of the Church—the man of unbounded faith, of rude strength, of simple daring, who against unfavorable public opinion and dealing with unlettered and difficult congregations by sheer determination and boundless energy piled brick on brick and stone on stone of every church and school and institution in the land. It was the priests who did it—whatever we have, wherever we have it. Never before were priests asked to do the things that the needs of our country called for. Without a Catholic public opinion, without a covering literature, without the high patronage of wealth or learning, or social position, our priests have held their own and saved the major portion of their flocks. They have deserved well of the Church and their names shall be in benediction through the ages.

But it could not be that priests should give themselves so entirely to such material labors without suffering some loss in the fine spiritual quality of their priesthood. It is not for us to speak in criticism of the past except in so far as the past may be taken as a precedent for the future.

The Church of the future in this country needs priests as sorely as it ever did and it needs priests of the finest type of spirituality; sorely as we need buildings, we need the spirit more. We know that though we have the sense of being poor somehow or other we can provide ourselves with buildings, for we have done so when we had vastly less than we have now, but just as in the past the Church in this country was carried on the shoulders of priests, so in the future and for many a day the Church in this country will be carried on the shoulders of priests, only in the new day it will be a more difficult thing to do than it was in the old. In the old there was the immigrant faith, there was the racial pride, the momentum of a spiritual force that had not lost its headway and that told for loyalty to the faith of our fathers. But in the new day we shall have no such auxiliaries. The roots have been cut with the past; race, language, custom will soon be forgotten and in a country without memories, without reverences, without any deep sense of spiritual values, we shall have to maintain the Church's establishment and upbuild a tradition of our own. We shall need then in our priests a culture equal at least to the rapidly developing culture of our people, but more we shall require of them those qualities of spiritual leadership that shall make them apostles and the evangelists of a new era.

Where shall we find such men better than in seminaries like this alive to the needs of the day and ready to supply them?

TEACHING GEOGRAPHY WITH PICTURES

Announcement has just been made by the National Geographic Society of the establishment of a new department of The Society by which its immense reservoir of geographic photographs will be made available for visual teaching of geography in the form of loose-leaf sheets.

The wide use of the *National Geographic Magazine*, official publication of The Society, in schoolrooms, suggested the plan.

Under the supervision of educational experts, pictures have been selected from the comprehensive collection of the National Geographic Society, arranged in sets of 24 and 48 pictures, illustrating some particular phase of geography teaching, such as "The Land, the Water and the Air," or some special subject, such as "The United States" and "Machla, the Child of the Sahara, and Her People."

The pictures, the descriptive text, are printed on heavy paper, 11 by 9 inches, and thus they may be handled separately and need not be mounted. Some of the pictures are in half-tone, and others are in full color.

Miss Jessie L. Burrall, Chief of the School Service, of The Society, has directed the work of assembling the pictures to conform to all geography courses, and the preparation of the text to suit the mental development of the child at the age when the pictures would be used. Miss Burrall has taught and supervised geography in the schools, covering work in all grades and high school, including membership on the faculty of the State Normal at St. Cloud, Minnesota. She has also been for ten years an institute and general lecturer on visualization in the teaching of geography and is thoroughly familiar with courses of study throughout the United States. Miss Burrall outlined the scope and purpose of the work as follows:

"The schools have suffered many an upheaval, but none at all comparable with the great crisis brought on by new conditions arising from the war. Educators all over the land are meeting these needs in amazing measure.

"For several years vast changes have been going on, which, accelerated by the war, are now so far-reaching in their results

as to amount to a practical revolution in aim, tending to alter radically the materials used, as well as the methods of teaching.

"An excellent illustration of recent and rapid advance is seen in the work in geography. To appreciate all that this means, we must think back to our own geography lessons.

"We remember the reading over and over of the lesson and the halting recitations of such facts as we could call to mind. We learned, 'An island is a body of land completely surrounded by water' and 'A mountain is a high elevation of land composed mainly of rock.' We struggled through. 'Ponds and lakes are bodies of water that occupy depressions in the land.' Whatever depressions in the land might be, it was beyond us to fathom; but woe engulfed us if we could not tell that lakes occupied them.

"We sometimes had ten or more of these definitions in one day, and some of us were 'kept in' on sunny afternoons because we just could not make them stick in our minds. We could not visit the real islands, peninsulas, straits, and gulfs, and pictures of them were few and expensive.

"So the hard definition road was the only way to the dim and often inadequate mental pictures we formed of these things. As we read over and over the pages of our books, few of us ever dreamed of the fascination of Mother Earth and the lure of her mysteries.

"But now our children have pictures of the snowy peaks, with timber-line and flowery meadow below. For them, as well as for the few who can travel, the Rocky Mountains lift their lofty ranges, the Yellowstone offers its wonders, and Niagara Falls pours out its rainbow spray. Pictures can now bring to our children all of the beauties and wonders of the earth.

"Even a map can glow with fire and meaning! The interests of our sturdy, active boys and girls center in the world about them. They are full of curiosity about all the varied wares of the corner grocery. The bunches of bananas turning slowly from green to yellow set them to wondering whence they came.

"That seems a far cry from the map of Central America and a study of 'the surface, climate, population, products, and

capital cities' demanded by courses of study; yet now the pictures make the magic connection. With them the children go on a journey to Costa Rica. Paying neither carfare nor hotel bills, they, nevertheless, visit the banana plantations, learn of banana culture, and become acquainted with the black boys and men who gather the luscious fruit for them.

"And so it has come about that, because of the great work the National Geographic Society has performed in bringing pictures into the schoolroom and in revivifying the teaching of geography, an insistent call has been sounded for a greater responsibility and an ever-widening service.

"For some time there has been a country-wide demand for National Geographic pictures on separate sheets for easier handling in the schoolroom, and The Society, ever glad to cooperate to the fullest extent in making geography fascinating and intelligible to every one, has spared neither time nor effort to arrange these pictures in the best possible form for the schools.

"The wealth of its pictures simplifies the problem of selection and adaptation. There is literally a picture for every phase of geography teaching, for every topic, even for every word.

"Realizing that nothing can be absorbed into the child's life unless it has an interest for him, these pictures are chosen and arranged primarily for his needs and growth. Based on an intimate acquaintance with innumerable educators and thorough familiarity with courses of study and methods of teaching in every State, they are fitted in every way to actual schoolroom conditions.

"Because The Society is not a commercial firm, but exists solely as a medium for the increase and diffusion of geographic knowledge; no profit is made for any corporation or individual. Therefore, the entire resources of The Society, backed by its 700,000 members, can be at the disposal of the teachers and schools, making it possible for these geographic pictures to be published at an exceedingly low figure."

THE JUNIOR HIGH SCHOOL*

At present the movement for scientific reconstruction of our entire school system occupies a central position in the field of education. Notwithstanding the much-heralded growth and development of our scholastic agencies, despite the fact that we have enlarged their scope and multiplied their activities to an extent bewildering to the teachers and pupils of yesterday, it seems there never was a time when so many people were so thoroughly dissatisfied with the results of our educational efforts.

We are told that our schools are complete only in form. There is no scientific articulation of elementary school with high school, of high school with college, of college with university. Our courses of study are overcrowded with useless material, and bankrupt of those practical subjects which make for life's duties, opportunities and privileges. Our graduates are old men before entering their chosen profession. There is too much overlapping, too much useless repetition, too much waste of precious time. In a word, our present system of education is "biologically, physiologically, sociologically, psychologically and philosophically diseased." Otherwise, it is in a fairly healthful condition.

Charges such as these are grist to the mill of the educational expert. His pedagogical drugstore is filled with remedies, each with the trademark of some peculiar school of scholastic therapeutics blown in the bottle. To analyze in detail the numerous ingredients of his various prescriptions I have neither the time nor the ability. I shall, therefore, confine myself to the one which seemingly has met with most approval, if we judge by the rapidity of its growth in many sections of our country.

It is assumed that in America the student is obliged to enter as early as possible upon his life work in industries, in commerce, or in one of the professions. Hence, by this demand the length of his scholastic training must be gauged.

*Paper read by Rev. W. J. Fitzgerald, S.T.L., Superintendent of Parish Schools, Hartford, Connecticut, at the annual meeting of the Catholic Educational Association, St. Louis, 1919.

The university, however, maintains that if it is to uphold its standard of thorough and complete scholarship, it cannot curtail by a moment the amount of time required for its degrees. With no uncertain tone the college protests that within the short period of time now allowed it, it cannot fulfill its mission. The high school calls on High Heaven to witness its pitiable state, caught, as it is, between the upper and nether millstones of inflexible college entrance requirements, and the deficiencies of the elementary school. To abridge its curriculum, to lessen the time assigned at present for the full accomplishment of its purpose is to perpetrate a heinous crime against this, "the university of the plain people." Time must be shortened, but these agencies have served notice on the educational expert that it is "hands off" where they are concerned.

In obedience to their mandate, and in unison with them he gives vent to a jeremiad over the lamentable state of the grammar school, and determines gravely that it is in imperative need of surgical treatment, if the other organs of the educational body would function. The operation consists in cutting off two years of the grammar-school period, and attaching them to the four years of the high school, thus making a six-year elementary course and a six-year secondary course.

To attain this end two types of school are proposed. In one, separate schools with special equipment are provided for the children of the seventh and eighth grades and for the first year of the high school as now constituted. In the other, there will be a sort of glorified grammar school where high-school subjects and high-school methods of teaching will give life to the curriculum of the seventh, eighth and ninth school years. In both, there will be a distinct organization and corps of officers and teachers. There will be a course of study in the seventh and eighth grades enriched by the presence of several high-school subjects or by broadening, culturizing, or vocationalizing the so-called common branches. At the end of the sixth grade the children will be required to choose whether they will follow industrial careers, go into commerce, or have a liberal

education and go into a profession. If they do not know which course to select, an expert in vocational guidance will choose for them, and place them in the compartment which, in his judgment, will best serve their needs and future employment. Promotions will be by subject, even in the seventh and eighth grades, and the departmental method of teaching will obtain. Such, in brief, is the proposed remedy for our educational ills, real or imaginary—the junior high school.

Before committing ourselves to this new departure in educational administration, before authorizing the expenditure necessary for the erection, equipment and maintenance of a separate school system for the boys and girls of our seventh and eighth grades, it were well to consider prudently and weigh carefully the arguments for and against the proposed change. Hence it is in order to consider the alleged advantages of the junior high school, and the objections brought against it as an educational proposition.

ALLEGED ADVANTAGES OF THE JUNIOR HIGH SCHOOL

1. The advocates of the junior high school are practically in unanimous agreement that secondary education should begin with the change from childhood to youth. This phenomenon, they say, is evidenced somewhere between the ages of eleven and fourteen. Adolescence is characterized by more rapid physical, psychic and intellectual growth than at any time since the first years of life. The boy of twelve or thirteen is not what he was at nine or ten. A new milestone of life has been passed. The days and ways of childhood are left behind. Old interests are cast aside. New motives influence him. He craves for a rapid, bird's-eye view of large masses of knowledge. He is impatient of drill and reviews. He rebels against the artificial and arbitrary restraints of the primary grades. He is conscious of his individuality, and is desirous of associating only with those of his own age and inclinations. The world outside with its business and its pleasures is calling him, tempting him away from the humdrum life of the elementary school as now organized.

The junior high school meets these characteristics admirably. It groups children of the same age, and adapts its

method of teaching, its discipline, its broad courses of study to the vitally important changes going on in the adolescent boy and girl. It makes for extension of mind, and eliminates that intension of work so grinding, nerve-racking and distasteful in the seventh and eighth-grade curriculum. It develops right attitudes towards life and its problems by bringing these problems into the classroom. It acquaints them at an early date with the social, the economic and the political questions which must confront them in the world outside. By appeal to motives intimately connected with their present moral growth and development it guides them through the trying time when they are passing from the period of control imposed by others to the period of self-control, self-discipline.

2. It makes the transition to the senior high school easier. At present there are few, if any, points of articulation between primary and secondary education. Children leaving the elementary school and entering the high school arrive in what is almost a new world. As a result of their failure to adjust themselves to their new environment there is an appalling mortality among first-year high-school pupils.

The junior high school, with its methods of gradual departmental teaching, its promotion by subject, its supervised system of study, its introduction at a much earlier period of high-school subjects, bridges this gap and tends to prolong the school life of the child.

3. It will develop better teachers and offer more inducements to men. No one teacher can be expected to be master of all the subjects now taught in the seventh and eighth grades of the grammar school. The departmental plan encourages specialization with its accompanying enthusiasm, and results in improved instruction, continuity of the course, and ability to detect a pupil's powers along certain branches of the curriculum. For some subjects women are excellent teachers, and for some periods in the child's life are to be preferred to men, but in the adolescent period a large proportion of the teaching staff should be men.

4. It will decrease elimination at the end of the seventh and eighth grades, and will tend to lengthen the child's school life. Our eight-year elementary school was organized for children who did not intend to continue their studies, or who

would leave school as soon as the civil law would permit. As there is no articulation between the present grammar school and the high school, there is created a natural stopping place at the end of the eighth grade. Superintendent West, in his report on Rochester's junior high school, says: "It has increased from 51 per cent to 94½ per cent the number of pupils who have completed the eight years of work and who are still remaining in school." Berkeley, Cal., reports that they promoted 40 per cent on the old plan, and 65 per cent under the new. Evansville, Ind., promoted from 52 per cent to 59 per cent under the old plan, and from 59 per cent to 84 per cent under the new plan. From many other sections of the country come similar figures showing that through this system the per cent of elimination is greatly reduced.

5. Its various courses—cultural, scientific, commercial, industrial and domestic—afford greater opportunity to judge of the pupils' capabilities and inclinations, and thus vocational guidance will become more intelligent and more effective. Children entering the high school today have had no previous preparation in choosing the course they will follow. As a result we have "square pegs in round holes." Entirely too many youngsters are rushing into the professions instead of the industries and fields. Lawyers, doctors, and dentists are being ground out by the thousands. Two-thirds of them have nothing in their pockets but an elegant assortment of holes. The world is full of barristers without briefs and physicians without patients. True, "there is always room at the top," but it's a long, hard climb, and the road is thick-strewn with wrecks. Vocational guidance is imperative today and the junior high school alone provides it efficiently and effectively.

OBJECTIONS TO THE JUNIOR HIGH SCHOOL

To those opposed to the organization of education along the lines of the junior high school and the junior college the important question is not: "Shall differentiated programs be provided?" but rather: "Under what principles shall differentiation be based?" Undoubtedly there are serious defects in the present seventh and eighth grade curriculum, but these defects are defects of detailed application, and methods of teaching, not of fundamental principles. "Carefully selected, rigor-

ously tested common elements should form the core of every seventh and eighth grade program. Around these should be built the differentiations, the diversified offerings, but no one should be permitted to escape the common elements which insure the broad, solid foundation on which the superstructure of vocational and professional education may be built." These differentiations, however, cannot be based on:

1. The Phenomenon of Adolescence because of the great variability of age at which puberty begins. Inglis, in his "Principles of Secondary Education," finds that if all the boys of thirteen years of age could be grouped into one school grade, we should have from 41 per cent to 55 per cent pre-pubescent, 26 per cent to 28 per cent pubescent, and 18 per cent to 31 per cent post-pubescent. Applying the same tests to boys fourteen years of age, we find 16 per cent to 26 per cent immature, 24 per cent to 25 per cent maturing and 46 per cent to 60 per cent mature. Of fifteen-year-old boys we find 12 per cent immature, 23 per cent maturing, and 65 per cent mature. On the theory that adolescence begins at twelve or thirteen years of age, the fact remains that we do not get a large proportion of the twelve and thirteen year olds in the seventh grade. From an examination of 35,000 pupils in six cities, Inglis found that in the seventh grade there were only 21.6 per cent of the twelve-year-olds, and 27.5 per cent of the thirteen-year-olds.

The insufficiency of our knowledge of the intellectual characteristics of adolescence is evident to every student of child psychology. It is freely admitted by such authorities as Crampton, Marro, Tanner and even by Dr. Stanley Hall himself. These tell us frankly that until much more detailed and exact material is at hand, it is both illogical and wasteful to make over our system of secondary education on the basis of adolescence. That our schools need to be reformed, everyone will admit. Until the adolescent mind, however, has been much more closely studied, any form is likely to be a makeshift as unsuited to the real needs of the growing boy and girl as is the present system.

2. While it may be true to a certain extent that the junior high school will make easier the transition to the senior high school, this merely transfers the difficulty to the sixth grade.

If the passage from the present eighth grade is sudden and abrupt for the fourteen-year-old boy and girl, will not the passage from the sixth grade to the newly organized seventh grade be equally, if not more so, for the twelve-year-old? We must keep in mind that the ideal junior high school has at least four courses differing materially one from the other. It demands, as far as possible, separate buildings and special methods of teaching. If the fourteen-year-old cannot select intelligently his course in the present high school, and adjust himself to his new environment, it is questionable if the twelve-year-old boy or girl will be able to do so more effectively.

3. Will the junior high school develop better teachers? If they receive special training before entering their profession, the answer may be in the affirmative. We justly pride ourselves on the efficiency of our normal schools. Entrance into these schools is conditioned on the successful completion of a four-year high-school education. During two or more years, candidates for the teaching profession in our elementary schools are subjected to a well-tested course in the theory and practice of education. Not only are they required to master the subjects they are to teach, but they are also made acquainted in a practical manner with methods whereby they may best communicate knowledge to the child mind.

Is this training in methods of presentation demanded of the high-school teacher and of the college professor? Have they not been presumed to be qualified to teach from the moment they have received their college diploma? Yet, *saive reverentia*, there is reason to believe that a college degree is no guarantee that its possessor, howsoever monumental his learning, has the qualifications for communicating knowledge, or even has a fixed plan of procedure. High-school and college teachers are prone to follow the methods of the university. They lecture to their pupils rather than teach them. And because the fourteen-year-old high-school pupil has not the digestive powers of his twenty-three-year-old university brother he is ranked as a dullard, or the elementary school is condemned to a region where a cold is the last thing with which the natives have to contend. Sound pedagogical training is the *sine qua non* condition of successful teaching. If this is required of the junior high-school teacher, as well as of the high-school

and college professor, we shall have better teachers and better schools.

Will departmental teaching produce better results? Undoubtedly this method has all the advantages claimed for it, at least in the college and in the university. It is a question, however, in the minds of experienced teachers if such advantages would obtain in the grammar school, or even whether such results are desirable. Children do not attend school primarily to obtain information of a number of subjects. The primary purpose of all education is the formation of character. Character formation is largely dependent on the influence of the teacher who is the child's constant guide and companion during every moment of the school day. By dissipating his attention among many teachers this unity of interest cannot be maintained. No one teacher is responsible for the child's complete development. In fact, any one teacher's influence is reduced to a minimum. Furthermore, departmental teaching leads to overwork, as each teacher naturally sets a higher value on his own subject than on the others. Hence, the child is ever at high tension and high tension leads to "nerves," the characteristic complaint of busy, bustling America. Finally, specialization in a subject is narrowing, especially when confined to the extent required in the lower grades and interferes with the proper correlation of subjects and general all-round development which true education demands. This lauded advantage, therefore, may prove a curse rather than a blessing.

4. To attribute the decrease in elimination solely to differentiation in curricula were, I believe, to misinterpret the minds of those who advocate the junior high school system of administration. So far as I know there is not a single trustworthy investigation which establishes beyond question the fact that elimination and retardation are due primarily to uniformity of curriculum. That much of the retardation and elimination is due to causes over which the school has little or no control has been clearly demonstrated. During the past decade throughout the country there has been evidenced a growing desire on the part of parents to give their children the benefits of at least a complete grammar-school education. Improved economic conditions rendered the reali-

zation of this desire very possible. Today, according to one of the last reports of the Bureau of Education, five children in ten are remaining in school to the age of fifteen, and two children in ten to the age of nineteen.

In our parochial schools similar conditions obtain. In my own diocese carefully collected statistics show that in eight years the number of our graduates has increased 117 per cent. Fifty-one and five-tenths per cent of the graduates of the class of 1910 entered public high schools, preparatory schools and academies. In 1918 there were 73.4 per cent, and this present year we shall have about 76 per cent or 77 per cent of our June graduates enter secondary schools next September. These results have been obtained without the aid of junior high schools.

In addition to the determination of parents to give their children higher education, and the improved economic conditions enabling them to do so, I would mention also as causes for the arrest in elimination in my own diocese: Earlier entrance, more effective methods of grading and promotion; a uniform course of study and limiting the registration of each classroom to forty-five or, at the most, fifty pupils. To my mind, however, what has contributed most to our improvement is the number of our teachers who have taken courses at, or are graduates of the Sisters College at the Catholic University. As normal-school teachers in their community novitiates, as heads of our summer schools, as supervisors and principals they have broadened the vision, revived the enthusiasm, stimulated the zeal, strengthened the powers, and improved the methods of every teacher in the diocese with whom they come in contact. To them, I believe, is due in great measure, the decrease in elimination and retardation. If the junior high school will further improve our condition, it is well worthy of our serious consideration. At the same time, we must not be unmindful of the fact that it creates at the end of the sixth school year a natural stopping place for the over-aged and retarded who make up a portion—and sometimes a considerable portion—of the sixth-grade pupils.

5. Gradual differentiated curricula in the seventh and eighth grades may aid the child in selecting intelligently the course he will follow in the senior high school, and enable him to

discover more readily his life's vocation. Nevertheless, there are those who believe these results are not desirable at such an early age. There are those who believe that such a system will lead gradually to a separation of the "sheep from the goats." Grouped in separate courses, each with reference to his "probable future employment," that common knowledge and common experience, so necessary to mold the future citizens of a democracy into a true and common pattern of thought and sentiment, would be no longer possible. To make industrial and professional efficiency the great aim of our elementary schools is to divert the aim of education from its true goal—moral character; it is to make full preparation for the future citizen's hours of labor and little or no preparation for his hours of leisure; it is to create class distinction; it is to lead to the overthrow and dismemberment of national unity.

To lead the child through the mechanics of reading, and to introduce him to all that is best and noblest in sacred and profane literature; to ground him in the relations of integers and fractions; to acquaint him with the facts of our national history, our country's aims and ideals, its victories and defeats; to familiarize him with other countries, their location, their history, their products, their customs and their habits; to train the eye to see and the hand to execute; to enable him to appreciate color and form; to give some understanding of nature and nature's laws and works; to lead him to know, love and serve the God who made him; to master these and the other subjects of the curriculum requires science and skill, but especially patience and time, if words are not to be mistaken for wisdom, and thoroughness is not to give place to superficiality. The problem of the teacher today is how to crowd ten hours' work into a five-hour-day. Hence his dread of further additions to an already overcrowded curriculum.

It will not do to say that much that is now contained in the course of study is valueless and should be eliminated. The most vital question which has been the subject of continual debate before every meeting of our educational associations during the past twenty years has been: What is, and what is not, essential in the grammar school curriculum? Up to the present moment, so far as I know, a definite decision has not been pronounced.

Nor will it do to point to England, France, Germany and Switzerland, where the child of twelve is introduced to a language other than his own, and where he chooses his vocation at that early age. Conditions in these countries differ widely from conditions in the United States. What is possible in a static and homogeneous population is not always within the reach of a population such as ours. Besides, in these countries a school year of 200 to 240 days obtains. In our country the school year varies from 92 days in North Carolina to 194 days in Rhode Island, with an average of 158 days throughout the United States. In these countries six hours constitute a school day, while a five-hour day is the maximum with us. On our basis of time the European child has been in school eight years when the American child reaches the sixth year of his school life. Furthermore, according to a pamphlet entitled, "Education in Germany," by I. L. Kandel, published this month as Bulletin, 1919, No. 21, by the Bureau of Education, it appears that the six-and-three plan has been found wanting by Germany's new department of education, because it tends, they say, to lower the standard to the needs of the poorest intellect, to a reduction of the elementary school subjects, and by consequence, to lower the standards of the secondary schools, and finally leads to emphasis on developing only those qualities and those abilities which would yield most material profit.

CONCLUSION

Such are some of the pros and cons of the junior high school. It remains to "choose which we shall serve." At several meetings of this association and elsewhere I have contended against a too hasty acceptance of this system. Mine is not the humility to be catalogued among "the last to lay the old aside." Neither is it my ambition to "be the first by whom the new are tried." I have no desire to stand convicted of *unalterable* opposition to the demonstrated truth of any proposition making for the improvement of our educational system. With every superintendent, principal, and teacher here present I admit freely that there are serious, very serious defects in the curriculum now followed in our grammar schools. Not only in the seventh and eighth grades are these faults in evi-

dence. They are present in every grade from the kindergarten to the last, and they must be corrected in every grade from the kindergarten to the last. Indeed, we of the grammar school believe that our entire system from kindergarten to university is somewhat maimed. And even there are those of us who, while we confess that there is a mote in our own eyes, presume to see a rather unwieldy beam in the eyes of our brethren of the high school and college, and that it is imbedded in that craggy niche between the last-year high school and the first-year college. In fact, while confessions are in order, we may as well admit that occasionally we have harbored the uncharitable thought that these estimable gentlemen have been drawing "a red herring across the trail," or have been making use of the camouflage of the far-famed cuttlefish to distract attention from their own defects. It would appear sometimes that they are determined to make the grammar school the Cinderella of the educational family. If the outcome be the same as in case of that fair heroine, we are content to play the part until we, with them, can live happily ever after.

As a cure for our educational ills the junior high school has not as yet proved its efficacy. In his report to the Commissioner of Education, June, 1916, Dr. Thomas H. Briggs, of Columbia, writing on secondary education, says: "Both public and private reports of the details of many of these schools (junior high) raise the question as to whether or not the movement is spreading more rapidly than is warranted by the programs proposed. The arguments for the junior high school apparently have led many schoolmen to think that the adoption of the new organization is in itself sufficient, whereas it is chiefly an opportunity for more easily effecting desired reforms in courses of study, methods of teaching and school administration. Unless there are sound ideas of reform in these details, there seems to be little, if any, justification for a reorganization of the grades. So far it is not obvious that the junior high school has contributed to educational progress anything that does not already exist somewhere in elementary or secondary schools, nor is it likely to do so; but if it enables foresighted administrators more easily and effectively to assemble existing advantages in prac-

tice, it will more than justify itself." Again he says: "The unsavory fact must be noted that several of the largest American cities are proposing to establish junior high schools primarily because of an apparent financial economy, it being cheaper to accommodate ninth-grade pupils in elementary school buildings and to teach them with elementary school-teachers than to duplicate facilities now provided." In the same report Dr. Deffenbaugh, of the Bureau of Education, speaking of the great increase of junior high schools, says: "If the definition that the junior high school is an organization to provide means for individual differences, especially by an earlier introduction of prevocational work or of subjects usually taught in the high school, were applied, the number no doubt would be considerably diminished. Some superintendents who have introduced departmental teaching in the grammar grades mistakenly designate the grammar schools as junior high schools."

It is one thing to say dogmatically that differentiation at the end of the sixth grade is necessary: it is quite another thing—a far more different problem to say definitely of what differentiation shall consist. So far as I know, no definite conclusion has been reached as to what subjects shall be taught, how much of these subjects shall be taught and what credits shall be given in the high schools. It is in view of this evident uncertainty as to ends and means that I believe it unwise for the parish school department of this association to give its approval to the junior high school as a certain, safe, well-grounded means for the reorganization and reformation of our school system. Reorganization is necessary, but it must be reorganization founded on sound pedagogical principles. It must be a reorganization which will concern itself not only with the 10 per cent or 20 per cent of our eighth-grade pupils who will follow the academic or classical course, but also with the 80 per cent or 90 per cent of those who will pursue the scientific course, the commercial course, the industrial course, or will go immediately into the field and factory. These, too, have rights and these rights must be guarded and provided for, if we would fulfill our mission of preparing all our children for participation in life's duties, opportunities and privileges.

To add one year more to the seventh and eighth grades, and to organize the work on a reasonable high-school plan, would not mean a very great hardship in our parish schools. It would mean the great blessing of retaining our young people, an additional year in a Catholic atmosphere, and might be a further incentive to the erection of central Catholic high schools. But, before this is done, justice to our Catholic people demands that we know whither we are going, that this problem of the curriculum from the kindergarten to the university be solved in accordance with the findings of scientific pedagogy.

Happily, we have at hand an organization fully equipped and capable of giving us the solution of this vexed question. For fifteen years the Educational Department of the Catholic University, that great institution of learning so unqualifiedly approved by the Holy See, has been training superintendents, supervisors, principals and teachers in the principles of school administration, school management and methods of teaching. By their affiliation of high schools and colleges they have raised the standard and unified the system of scholarship. By their writings on the history, philosophy and psychology of education they have placed before us, and solved for us, many an intricate educational problem. Where their system is followed we have undoubted testimony that our children have a better development at the end of the sixth grade than is to be found elsewhere at the end of the eighth. If the problem of differentiated curricula be placed in their hands, we can feel certain that it will be solved, and solved in accordance with true pedagogical findings and in harmony with the teachings and practices of our Holy Church.

A CONFERENCE FOR TEACHERS OF THE CLASSICS*

The all-absorbing business of national interest at present is the work of reconstruction. In every phase of our national life—in government, commerce, finance and the rest—men are seriously considering needs, thoughtfully examining methods and cautiously planning how they shall build for the future. In the general scrutiny to which things are being subjected, much that is old and venerable will be cast aside, and ideas of change which but a short time ago would have seemed radical or revolutionary will be quietly accepted as the normal and necessary thing. With fan in hand the reconstructor is preparing to enter the field of education and but few, if any, of its phases will escape a certain amount of winnowing.

In the domain of education the value of certain branches has been sometimes questioned, particular methods have been more or less suspected, and needs have been vaguely felt. But the war, besides changing the geography of Europe, will inevitably change our methods of teaching geography; besides throwing additional light on the history which we already know, it will surely give us new ideas of teaching history; over and above revealing to us new feats of engineering and unheard-of processes of chemistry, it will undoubtedly suggest new methods of teaching engineering and chemistry. In the general reconstruction, certain branches are certain to be lopped off and cast aside. Any particular branch in the curriculum—be it in science, letters, history—will have to justify its existence to be retained. The recent attack on the age-long conviction of the utility of classical studies is sure to be renewed with fresh vigor. Men who are convinced of the value of the classics, and especially those who are engaged in teaching them, must be prepared to defend them, to repel these attacks, and, if possible, to put forth in new and more telling form the claims of the ancient classics to a place in any system of complete and rounded cultural education.

*Paper read by Rev. Wm. Carey, C.S.C., at the annual meeting of the Catholic Educational Association, St. Louis, 1919.

In this discussion I am going to concede that the assumption contained in the periodically recurring question, "What's wrong with the teaching of the classics?" is justified. I intend, however, to proceed on the far surer and more correct assumption of the inherent value of classical studies. Today, as in the days of Cicero, *pleni omnes sunt libri, plenae sapientium voces, plena exemplorum vetustas; quae iacerent in tenebris omnia nisi litterarum lumen accederet.*"

With proper classical *training* there never has been and there never can be just cause for finding fault. But as respects classical teaching we may concede, as I have said, that there are good grounds for reproach. In the immediate future this reproach must be removed; and for the solution of the problem there is undoubted timeliness in the proposed conference for the teachers of the classics.

At the outset I stated that the attack on the utility of classical studies will be renewed with fresh vigor. Who is to meet this attack? It will be heard from many quarters, and it must be answered from as many quarters. Doubtless here and there a zealous voice will be raised in their defense. But many men whose help is needed will be silent because they are not "sent." Some will be deterred by a false diffidence in their ability and authority to speak for the classics; others will shrink from the task out of a feeling of a lack of support—and it is true that they cannot at present count on *organized* support; still others may feel that, on account of the obscurity of their position, they will be unable to obtain a hearing. Hence, in view of the inevitable boom which scientific and technical studies are bound to receive, and in view of the activities of the opponents of classical studies, there is need of organized and concerted action in their behalf. Such action can be best initiated and developed by bringing the teachers of the classics together at regular intervals. Their work is as distinct as it is important, and hence they should form an organized body whose sole and unembarrassed purpose would be to attend to the problems special to the classical course.

Through such a conference teachers of the classics will be-

come better acquainted with their problems, and will be able to give a definite answer to the vexing question, "What's wrong with the teaching of the classics?" while at the same time their combined experience will be brought to bear upon the solution of such problems. Is our classical course faulty in preparatory or in collegiate work, or in both? Is it too long here? Too crammed there? Too short elsewhere? In what schools and with what results has the direct method of teaching Latin been applied? Just when should grammar and syntax cease to be the end in our classical teaching? What studied effort do we make to encourage the student to begin or to finish his classical studies? In other words, what pains do we take to impress the student with the advantages of classical training—to fill him with the conviction that it is vitally related to the problem not merely of making a living, but above all of determining of what sort that living shall be?

What collaboration, if any, exists between the teachers of the ancient classics and the teachers of English literature? Are Milton, Homer and Virgil ever associated in either classroom? Is the influence of Cicero or Newman ever discussed by English teachers? Do the teachers of the classics take pains to explain to the wondering student why Virgil should be called the "Orator's Poet?"—why Edmund Burke should always have kept his Aeneid open upon his desk? Why Virgil should likewise be called the "Poet's Poet," and why Tennyson should have styled him, "Moulder of the stateliest measure ever fallen from the lips of man?"

On whom does the duty devolve of calling the student's attention to the likenesses between Homer, Virgil and Milton, not only in general outlines, but even in idiom? Are students ever enabled to catch the purely Greek spirit of poems like Shelley's Arethusa? These and a hundred like questions which suggest collaboration between our classical and English teachers are questions whose solution is of course beyond the scope of this paper, yet they undoubtedly have a vital bearing on the proper teaching of the ancient classics, as well as of English literature, and it is only by the *combined* experience

and wisdom of teachers that their solution can be successfully approached.

It seems clear, then, that we cannot question the *need* of establishing a conference for the teachers of the Latin and Greek classics. How then shall it be done? Perhaps the best results could be attained by organizing a special meeting to be held at some central point—Chicago, for instance—during the Easter or the Christmas recess. This would enable teachers to give their undivided attention to questions peculiar to the purpose of such a body. We must bear in mind that in so doing we will be attempting nothing new or novel. We will be merely following the lead of secular institutions which are surely outstripping us in this regard. Yet, classical literature and culture have ever been claimed as the traditional heritage of the Catholic Church. To the guardians of the Church, as to those of Plato's ideal State, education must ever be a *φυλακτήριον*, a bulwark. Hence the catholicity of knowledge and culture afforded by the ancient classics should ever find its first and foremost supporters in those who are engaged in Catholic education: among them it should find its most ardent as well as its most able exponents. In Catholic schools it should find a home where it is fostered and cultivated to its fullest advantage and to its finest fruitage.

THE PAINTER*

The dealer and the painter were sitting hand in hand, a compromising situation, one would say, but not unprecedented, for we have the parallel of the lion and the lamb, as well as that of the walrus and his fellow philosopher.

The dealer, in his simple, artless way, was demonstrating that the value of a picture lay in rarity, fashion and subject. He was willing to admit that there might be an artistic value also, but that had nothing to do with practical considerations and was not to be taken into account. Of the three important elements there seemed to the painter but one he could control, that of subject. To be really rare he would have to be dead, and to be the fashion depended a good deal on other people. Even in subject he found difficulties, for that negligible artistic value seemed to influence his choice and carry him to places where practical people were few.

"Human interest," said the dealer, "fundamental human interest."

"Why, yes," said the painter, "but even there one finds difficulties. I saw a portrait of a five-dollar bill once that landed the artist in jail, a criminal likeness like some portraits of people. But of course it is scarcely a fair example, for art is not imitation, and if the artist had tried to express his sensation on seeing a five-dollar bill, or how it looked in relation to its surroundings, he might have been a blameless and successful man."

"I mean human interest," said the dealer, coldly, "such as the modern Dutch school represents. We have sold a great many of such pictures lately."

"I know one of the best of the Dutchmen," said the painter, "a very good man, too. He told me, however, that he never could sell one of his pictures without a cradle in it. It is not everyone who could put in a cradle and not have it interfere with other things; and then it is not always appropriate, is it?"

"This is a serious discussion," said the dealer.

*Advanced sheets from "Painting and the Personal Equation," by Charles H. Woodbury. Printed by permission of the author.

"Of course," said the painter, "universal, from the cradle to the grave. I knew a man who painted deathbeds, pathos, you know—the first one was so successful that people would take nothing else—wanted something characteristic, they said—and he had to go on."

"We always try to keep ahead of the public taste and direct it somewhat," said the dealer. "Now one of our well-known firms bought for a very moderate price a large number of pictures by a man you painters considered one of your greatest, long before he was generally known or appreciated. They were put out a few at a time and the critics simply laughed at them, but they were wrong—and since then they always take a much broader point of view and do not commit themselves until they can be reasonably sure of what is going to be right. It was a very good lesson for them. Of course the firm made a great deal of money, the Barbizon pictures gave out and the more genuine ones began to bring such large prices that it was necessary to have something distinctly different to offer to the buyers in the way of a masterpiece, and yet so moderate in price as to be a good investment. The people who bought these things in the beginning not only made money, but they gained a reputation for artistic judgment at the same time."

"Why, yes," said the painter, "I knew one of those art lovers in Omaha, but he acted on his own judgment entirely and not on the advice of the dealers, whom he suspected of being personally interested. He told me he offered 25 per cent of the catalogue price for twenty pictures in one of the large exhibitions and got eighteen of them. Two of the men were not hard up. He lectures on art now and has written a number of books about it."

"Let us see where we are," continued the painter, thoughtfully, as he squeezed the dealer's hand. "We paint the pictures and hope to sell them, for we have to be supplied with money as well as the rest of the world, but we do them primarily because we want to put into visible form, some thought or feeling we have in the presence of our subject. As a commercial proposition we are wrong from the start, for you can-

not place a money value on a sensation. Who can say the emotion this beautiful cloud causes is worth fifty dollars or any other definite sum? One might as well try to express one's family affections in dollars and cents, which is certainly impossible unless in the case of failure, when it comes to divorce or breach of promise. Then the situation is commercialized; we balance disappointment with dollars, mental suffering with a check, and perhaps try again. A picture is for the one who can understand it. Failing to find him, it passes to the dealer who makes it a commodity. I do not say that he is a parasite or a ghoul, but he will tell you that he is not in business for his health, and that his natural kindly impulse is to please rather than to educate. So his concern is of necessity to suit the public, forgetting that there is anything else involved. The painter who takes this point of view becomes a manufacturer like any other maker of commodities. He is no longer an artist, because he has given up personal expression, and is willing to oblige, as the dealer is, for business reasons. Back of him, however, stands the work of better men than he, who have made pictures so important a way of expressing thought that no person of real refinement or newly acquired wealth could afford to be without them."

"How do you sell your pictures?" asked the dealer. "My customers won't have them at any price."

"I do not know," the painter answered. "It seems like chance, but I have often thought that any line of action steadily held, even though it is not of the first importance, will force recognition in the end. We are individualists to a limited extent, but we represent a universal human impulse. We owe allegiance to it, and our support comes from it."

"Probably the cave man who drew a picture of a bone of his favorite mastodon found at first that his friends considered the time wasted which might have been better employed in clubbing his neighbors. He was unpractical, and idealistic, but in the end their own interest in the graphic arts was awakened, and they helped him out with his chores that he might have more time to devote to his art and make their cave the home beautiful.

"I would consider the profession to include not only those who do the work, but those who understand it as well. It is a society of common interests and seems to be large enough to support its active members, even without the help of the dealers."

"But don't you think——" said the dealer.

"I doubt it," said the painter, and shed a bitter tear.

The position the painter holds in the community is an equivocal one. His usefulness is not apparent to most people and there is no common need of him as there is for other professional men. The thing he produces seems to be a luxury which anyone may be without, and his real importance is so general, so much a matter of periods, rather than of daily living, that it is not strange that the public should be unaware of his value.

The ordinary standards of success do not apply. A masterpiece might well pass unnoticed and have little or no money value. On the other side, no amount of misspent money can create a great work, and our general way of measuring is entirely useless. This leads the painter to feel that he is misunderstood, and unappreciated, which is quite the case. Nor can it be very different in a world where the direct needs of the day are many and pressing.

If a painter could live on paint alone, his problem would be simple, but a sketch well made, or a day's work well done, though it may be mentally stimulating, has little of nourishing value unless it is reducible to the common standard of exchange. To the prosperous business man he is a trifter, an egotist, unpractical, unbusinesslike, not exactly a lady, and certainly not a gentleman, an able-bodied person who should be doing something useful, unless by chance he should be possessed of money. He is not a confidence man, for some pictures are valuable, but they are more likely to be by the dead than by the living, and the presumption is against the man of today. This does not apply to the portrait, which has a different use, enabling one to do something personal for one's descendants. But in the end time judges, for the portrait of the king of finance becomes an example of the painter's work, and the king is not mentioned.

To the majority of people a picture is an imitation of nature, and they anticipate gloomy times for the painter when photography or other mechanical processes shall be so perfected as to reproduce things "just as they are." For "just as they are" let us substitute "just as they seem," and the whole misunderstanding is swept away. We do not all react in the same way under the same conditions and a picture is a description of a personal reaction. If it were possible to reproduce by mechanical process the action of light on matter we would have the material from which to draw conclusions. But when a human hand takes a part the conclusion is drawn, not by reason of the imitative power of the instrument, but because of the selective quality of the mind. That is to say, we see according as we are, and our facts vary with our perceptions.

One can sympathize with the old lady who said of a lively sketch, "I have lived in this place for thirty years, but I haven't seen no blood-red rocks here." She took it as criticism of her eyesight since it purported to be a sketch of things as they were. Even the painters themselves have not always been clear on this point. We have had realism based on making things like, though the term itself was originally intended to distinguish a more direct form of work from the classic and romantic of other days.

Generally, to see what is in front of one is supposed to indicate no more than an ordinary degree of intelligence, and when a picture which by misconception is supposed to be a copy of nature diverges so far from the accepted fact, it is not hard to realize why it is taken as a covert criticism or a meaningless vagary.

"He scootched up on the beach," said an old Maine native, "and drafted something in with a smut coal, painted it all red, blue and yellow, and called that a picture." "I don't know," said another, "how he could have got one hundred and fifty dollars for a picture of my cow. I didn't give but thirty-five for her in the first place and it don't look like her anyway."

Such people look at the surface of the canvas, seeing each spot as a detached and positive thing and naturally find it meaningless. Stern reality, too, has the first appeal, and

it is hard for the farmer to conceive that representation could have any value commensurate with the fact. He might well like to see two cows grow where one grew before, but one cow and a picture—the aesthetic side is not convincing. He vaguely feels wronged, for his standards have been attacked in a way that carries conviction.

What the painter is to himself, his fellow painters, and his work, is a hard matter to define. He is not in any way the creature of Bohemia that one finds from time to time in the novels of the day, that unappreciated genius with long hair, floating tie and queer habits. He may not even be a genius at all, or very different from other people in his general needs or ways of thought. He deals with sensation, and for that reason the personal equation has greater influence in his life and work than it could if he were following more specific things. This perhaps makes him an egoist and imposes the corresponding limitations. To counterbalance it, however, he has the ordinary man side, which, in proportion to its quality and wisdom, keeps the painter in check, judging and weighing the more isolated person.

Painters disagree on every point connected with their profession and are more than gently insistent in their expression of it. They meet, however, in the common belief that though they may differ among themselves they hold the truth between them, and it is impossible for the public to understand. Now and then comes a glimmer of hope of that dawn of intelligence and the public awakening, but it is generally connected with the sale of a picture and has personal rather than general significance.

The painter is very fond of paint, quite as the good carpenter is of planing a smooth, square edge, or any other man who has deft work to do with his hands. In fact, probably the majority of painters think only of the technical side of their work as they do it, carrying the thought of the subject subconsciously even to the point sometimes of denying its existence, as with those who claim to paint only literally what they see. Therefore, a painter's criticism of another's work,

as well as his pleasure in it, is likely to be a technical one, and overbalanced on that side. In this is found his grievance with the critic, who directs, praises or condemns that which he at best but slightly understands and could in no case do himself.

The truth of the matter is, that the universal picture combines in itself the abstract beauties of form and color, originating sensation, the thought, which, though on a special theme, may be so complete as to suggest parallels of a general nature, and the technique which is the graceful and skilful means of adequate expression. That few pictures can answer all of these requirements goes without saying. Fortunately greatness may be found within its own limits, and it would be a misfortune to undervalue a real attainment in one direction even if it made no attempt to answer the whole problem.

The painters who deal in light and color alone, sacrifice the beauties of line and composition for their sake. In making this choice they necessarily limit the range of their work to a side of art that is more easily understood by the painter than the public at large. There is in it the lure of sensation and a technical problem as well, both beyond the province of the untrained. Professional arrogance has little justification when one considers the subject as a whole, for the appreciation of beauty is not rare or confined to people of talent or training. No specialist can claim it as his exclusive field, for it is interwoven with the entire mental life of civilization.

CHARLES WOODBURY.

THE EFFECTS OF THE WAR ON RELIGION

119 HIGH HOLBORN, KINGSWAY, LONDON, W. C.,
April 25, 1919.

DEAR FATHER WYNNE:

Writing to you last night I made reference to certain investigations put on foot by Cardinal Bourne. In case the scheme has not yet been brought to your notice I may as well refer to its origin. A few months ago a committee of Protestant clergymen, working under the chairmanship of Dr. Charles Gore, the former Anglican Bishop of Oxford, set about compiling a substantial report as to the effects of the war on religion. Their idea was to issue a comprehensive statement which would apply generally to all creeds. They had not carried their investigations very far before they realized that although they could generalize in a satisfactory way concerning the Church of England, and the many and various forms of Nonconformity, they could not deal in the same way with regard to the men who are officially labelled "R.C." The committee had consultations with some of our priests and eventually they decided that as the Catholic soldier stood on an altogether different plane to men of all other creeds, it would be better to leave "R.C.'s" out of their report altogether, and simply deal with the "C of E's and Nonconformists."

The report has not yet been published, although it is long overdue, but I am informed that from any point of view it will not make cheerful reading. Among other facts established one stands out painfully conspicuous: Among non-Catholic soldiers as many as from 80 to 90 per cent had but the haziest notions of things supernatural; their ignorance on such definite points as God, the Incarnation, the Church, and the Sacraments, was unspeakably depressing; and of course one has to bear in mind that the soldier of today is not the same class of man as in pre-war days; there is no more such a thing as a typical soldier at the present time in England than there is in America.

The Protestant committee were of the opinion that the information they had collected concerning Catholic soldiers warranted their believing that except for about 5 per cent

all the men classified "R.C." were well informed as to the fundamentals of Christianity, and even those who had neglected their Faith, and in consequence were rather "rusty," could soon be put right, and needed but little preparation to fit them to receive the Sacraments. (It is probable that this 5 per cent included a number who were not Catholics, because it occasionally happens that a man will describe himself as "R.C." because by so doing he is subsequently able to "dodge" many church parades.

The decision of Bishop Gore's committee not to include Catholic soldiers in their report led Cardinal Bourne to authorize direct investigations to be made among our Catholic chaplains. A number of suitable questions were drawn up and a copy of these was sent to each chaplain inviting him to answer from his personal experience. The report is not likely to be published for a few months as the chaplains' replies are still being dealt with and their answers classified. When it is ready it will certainly make most interesting reading, although it will not be altogether pleasant. It is likely, for instance, that we shall hear of young men who have had several years' training in the seminary losing all desire to persevere with their vocation. On the other hand, there will be instances of men in the prime of life becoming filled with an ardent desire to attain to the priesthood, and a new set of problems seems likely to arise as to how to deal with men who have a clear vocation, but no classical education.

But what impressed me most of all was the fact, as I mentioned last night, that generally speaking, although our Catholic soldiers are well informed as to the fundamentals of their Faith, in the overwhelming majority of cases it seems evident that no spiritual progress has been made since they left school. This remark appears to apply equally to men who attended the higher grade schools as well as those who went to the Catholic equivalent for the board school; it applies as much to what over here is called "the better classes" as it does to the working class.

This brings me to a point I have often felt to be one of the great obstacles to Catholic progress: *The average Catholic's knowledge of his religion remains throughout his life ele-*

mentary. Only rarely does one come across a layman who is able to give a satisfactory reason for the Faith that is in him. On the other hand, I won't say the Protestant, but the man of no religion is often very well read and his mind matured in a negative way with regard to religion. Often he is able to make out a good case for his position. And here I am not thinking so much of young men (or even older men) who think it clever to say they do not believe in God, but of the decent-living, serious-minded men who are leading highly respectable pagan lives. Such men will not go to a priest with their difficulties, but they will often open up to a layman and expect from the layman a reasonable answer to their questions. In many instances the answers they get are no better—let us hope no worse—than they would receive from a boy who has just left an elementary school.

You will understand that while deploring the state of the many, I recognize that British Catholic scholarship is of an exceptionally high order, and the Catholic body as such is intellectually in the forefront in this kingdom.

Some months ago there was constituted over here a Catholic Evidence Guild. It is composed of laymen who are supposed to undertake a course of study under a priest's direction with a view to being suitably equipped to speak on the Catholic religion in public parks and elsewhere. I believe it has already done excellent work, but so far as I can make out from the experiences of some of my friends, their dealings with non-Catholics serve but to emphasize the urgent need of educational work among our own people.

It is right here that your League of Knowledge should do work of enormous value. I am not quite sure that I have rightly grasped precisely what the aim and scope of this scheme is, nor do I think the title quite the right one to use in this country. Candidly, I cannot think of a better, although the term "Home University" I found very attractive, and that seemed to define best the nature of the work that needs to be done over here. What I should like to see is a sort of Catholic Encyclopedia Correspondence College. While the work it would do would be more important than its name, still the name should be one which would not lend itself to

any progress-retarding flippancy, and the trouble about the word "league" is that it has already certain associations of a character very different to the one now proposed.

Yours sincerely,

(Signed) E. VINCENT WAREING.

The Rev. John J. Wynne, S. J.,
23 East 41st Street,
New York City, N. Y., U. S. A.

THE TEACHER OF ENGLISH

CANDID CRITICISM

Candor is one of the most engaging of human qualities. When fortified by sound knowledge and discerning judgment, it is especially engaging. There are few human qualities which contribute more to the progress of the race. It is above all a quality for the teacher and for the critic. The only difficulty is that candor is employed so seldom. Not to employ it is to do a disservice to those who should be most largely and discerningly the objects of it. For one thing, it would put a stop forever to fine writing, to banality, to platitudes, and other perversions of honest speech. For another thing it would vastly modify the "sensitiveness" which, by mistaken kindness, protects and encourages mediocrity. We are almost of a mind to agree with a recent observer who declared: "Make the practice of authorship impossible to anybody but a thick-skinned man who does not mind being told that he is the worst writer who ever wrote, and we shall have fewer and better authors."

T. Q. B.

COLONEL ROOSEVELT ON HAPPY ENDINGS

The old question of the desirability of the happy ending in novels and short stories comes up again in the delightful collection of "Theodore Roosevelt's Letters to His Children," which has just been published. The subject is treated in the downright fashion typical of so much that Colonel Roosevelt had to say, whether on life or literature. Writing to his son Kermit about "Nicholas Nickleby" and about novels generally, the Colonel declares: "Normally I only care for a novel if the ending is good, and I quite agree with you that if the hero has to die he ought to die worthily and nobly, so that our sorrow at the tragedy shall be tempered with the joy and pride one always feels when a man does his duty well and bravely."

Admittedly there are occasions when the ending of a novel

cannot logically be "good," when the "hero has to die"; but the Colonel's qualifications as to how the hero shall die is worthy the consideration of those writers who are somewhat given to the morbid. If sorrow and disaster are necessary in the development of a fictional theme, by all means have it; otherwise, as the Colonel goes on to say, "there is quite enough sorrow and shame and suffering and baseness in real life, and there is no need for meeting it unnecessarily in fiction."

In illustration of this last point Colonel Roosevelt cites an intimate bit of personal experience: "As Police Commissioner it was my duty to deal with all kinds of squalid misery and hideous and unspeakable infamy, and I should have been worse than a coward if I had shrunk from doing what was necessary; but there would have been no use whatever in my reading novels detailing all this misery and squalor and crime, or, at least, in reading them as a steady thing."

The kind of "happy ending" in a novel that appealed to Colonel Roosevelt was not at all of the typically sentimental or melodramatic variety. He sets forth emphatically his theory of the substance and purpose of genuinely good fiction in the same letter to Kermit:

"Now and then there is a powerful but sad story which really is interesting and which really does good; but normally the books which do good and the books which healthy people find interesting are those which are not in the least of the sugar-candy variety, but which, while portraying foulness and suffering when they must be portrayed, yet have a joyous as well as a noble side."

NOTES

The Catholic Photoplay Pre-Review Service has been established, it is announced, for the purpose of supplying to the readers of Catholic papers and magazines information concerning current photoplays. It will not be the policy of the service, according to the announcement, to attack what may be considered objectionable films, but rather to indorse the pictures that seem good. Charles J. Meegan is in charge of the organization's work.

The current hold of "free verse" upon the reading public is aptly illustrated by the record of Edgar Lee Masters' "Spoon River Anthology." In five years it has gone through twenty-five printings, many of them large editions.

Lieut. Roland Rohlfs, who recently established a new American altitude record in aviation for pilot alone by ascending to 30,300 feet and a week ago made a new world's unofficial record of 34,200 feet, is the son of Anna Katherine Green—Mrs. Charles Rohlfs—author of "The Leavenworth Case," and of a score or more of other mystery and detective novels.

Doubleday, Page & Co. are about to extend their series of bookshops, of which they have three in New York City, by opening in St. Louis in the Arcade, Eighth and Olive Streets, the first shop in that city to be devoted exclusively to the sale of books and magazines. As elsewhere, books of all publishers will be on sale, and the aim will be to provide the kind of atmosphere and service that develop interest in books.

We all know, but few of us realize, that for the novelist's purposes the world of 1913 is as dead as the world of 1750. The old cosmopolitanism of commerce, of travel, of society is gone, and it will be many years before we have another; nor will that other be wholly like it. The riotous luxury of those days survives only in very limited circles, and the superficial light-heartedness that went with it survives not at all. Frivolous critics have already wondered what some of our fiction writers will do without the hero who takes his temperate cocktail, or the heroine cursed with an inherited craving for champagne; it is more pertinent to wonder how they could do without the frame of mind that went with those days.

The answer, of course, is that they will not do without these things; but the novelist of a future dominated by prohibition and the income tax will turn aside from current topics and write of that sumptuous past in retrospect. The world before the war will be idealized as was the South before the Civil War. Of course, most of us will remember, if we try, that those last few years before the war were also a period of

great spiritual unrest, when more young people were disturbed—and disturbed in print—about their souls than in any previous period of the world's literary history. But a hero of romance has to be sure of his soul, so none of that will appear in the costume novels of the new period. Their readers will have their own souls to worry about; they will want to look back to the easy days before the war to discover in them the characteristics that are in the life of every age, but are not discerned by many until the age has passed.

As Mr. Dooley says, "It is on'y th' prisint that ain't romantic."

THOMAS QUINN BEESLEY.

EDUCATIONAL NOTES

CHINESE STUDENTS COMING TO AMERICA

We note by the *New York Sun* that fifty-eight Chinese students left China to be enrolled in American schools. They are students of the Tsin Hui College, which was established in Peking with the money that the United States received as its share in the Boxer Indemnity Fund. This money was returned by our Government to China with the stipulation that it be used for educational purposes.

The courses to be pursued embrace these subjects: Chemical engineering; industrial chemistry; mechanical, electrical, and naval engineering; architectural and marine engineering; animal husbandry and dairying; military science; medicine; railroad administration; banking and accounting; public finance; vocational education; political science.

The students will be matriculated in the following schools: Case School of Applied Science; Purdue University; Carnegie Institute of Technology; Rutgers College; Worcester Polytechnical Institute; Massachusetts Institute of Technology; Stevens Institute of Technology; Lehigh University; Colorado School of Mines; Iowa State College; Kansas State Agricultural College; Virginia Military Institute; University of New Mexico; Johns Hopkins University; Western Reserve University; University of Michigan; Beloit College; University of Pennsylvania; University of Washington; Colorado College; Lawrence College; University of Missouri; University of North Dakota; University of Chicago; Davidson University; University of Wisconsin; Kansas State University.

When these students have completed their courses and are graduated, they will return to China prepared to take up the great industrial, engineering, and economic problems of the day and give their help to the task of awaking China and spurring her on to take her place among the great nations. Each student is happy to be chosen to represent his country in the United States and equally happy that he will share in upbuilding his native country. As the present leaders

of the Chinese Republic are beginning to admit, the resources of that country are practically without limit, but China must have leaders to direct the work and it is on the graduates of the schools of the United States that China relies for the basis of her reorganization.

It will be noted that none of the students is planning to attend Catholic colleges. Had American Catholics been awake to the foreign-mission question when the Boxer Indemnity Fund was being assigned, they might have secured for the best students of some Catholic mission schools a share in this great educational opportunity, and such students, graduating from our best Catholic colleges here, would be fitted to lead China not only intellectually, but also spiritually, to take to her the uncorrupted doctrine of Christ, in which is her only hope of peace in this world as well as in the next.

FIRST AMERICAN MISSIONARIES OF THE SOCIETY OF THE
DIVINE WORD WILL SAIL FOR CHINA, OCTOBER 15

The Society of the Divine Word, Techny, Ill., will send its first American missionaries to South Shantung on October 15. Rev. Fred Gruhn, S. V. D., accompanied by the Ven. Scholastics, Robert B. Clark, S. V. D., of Brooklyn, N. Y., and Clifford J. King, S. V. D., of Houghton, Mich., will sail from San Francisco, on a Japanese steamer.

Father Gruhn has for many years been Professor at St. Mary's Mission House, Techny, and he has also spent some time in the Negro Missions of Mississippi and Arkansas. Fratres Clark and King have been among the pioneer students of the Mission House. They will go forth with an enthusiasm and zeal fostered within the walls of St. Mary's during the last ten years.

The ceremonies of departure will take place, Wednesday, October 1. There will be a Solemn Pontifical High Mass; a sermon will be preached by the Most Reverend George W. Mundelein, Archbishop of Chicago. His Grace will present the mission cross to the youthful apostles.

Following the ceremonies, a farewell celebration and entertainment will be held to "God speed the missionaries." The great needs of the South Shantung mission demand immediate

assistance from American missionaries. The mission of the Society of the Divine Word is one of the most flourishing in all China, having upwards of 100,000 Christians and 60,000 catechumens. Owing to the precarious position of the German missionaries, Rt. Rev. Augustine Henninghaus, S.V.D., sent an urgent appeal for American men to take up the work. The Society in America has nobly responded, sacrificing its youngest and most promising men to save God's work in South Shantung.

The three missionaries will reside in Yenchowfu, under the direction of Bishop Henninghaus. Fratres Clark and King will continue their theological studies, and be ordained next fall in the far East. They will probably be the first American priests ordained in China.

The missionaries will bid goodbye to St. Mary's Mission House after the parting celebration. St. Mary's, the first mission house in America, was founded in 1909. Today, in the tenth year of its existence, there are 122 young men preparing for the priesthood and the missionary career: Ten students of Theology, six students of Philosophy, eighteen novices, and eighty-eight students in the College Course.

Besides the Negro missions of Mississippi and Arkansas, the Society of the Divine Word has missions in China, Japan, Africa, Dutch East Indies, Philippine Islands and Australia. These future missionaries will be sent forth in ever-increasing numbers to these mission fields, already ripe for the harvest. May the day be not far off, when not three but ten times as many will go forth every year to follow in the footsteps of the first American missionaries of the Society of the Divine Word.

THE FATHERLESS CHILDREN OF FRANCE

M. Abbe CABANEL, *Military Chaplain*.

MY DEAR CHAPLAIN:

I learn that the work called the "Fatherless Children of France" is still being made, in the United States, the object of unjustified attacks, as a result of confusing it with another organization which could not inspire Catholics with the same confidence.

I should like to say again that after repeated investigations, I have reached the conviction that the funds collected by this work are distributed to the orphans with entire impartiality and complete respect for the religious convictions of families.

I again express my thanks for all that generous America is doing, and wishes to do, for the dear children of France whose fathers have given their lives for their country and for the cause of right.

Believe me, my dear Chaplain,

Devotedly in Our Lord,

(Signed) LEON AD. CARD. AMETTE,
Archbishop of Paris.

August 19, 1919.

SCHOOL BOOK PRICES

In no field of book publishing does the manufacturing cost form so large a percentage of list price as in the school-book field. Royalties are on a lower percentage scale, sales are in large units which keeps selling costs low, the advertising allowance does not need to be large. Competition is extremely keen with the consequent tendency toward the lowest possible selling price.

This means that the rapidly rising costs of book manufacture have put problems of greatest severity upon these departments. And, as if to make difficulties still more difficult, the exacting character of the average school-book contract has to be taken into consideration. One finds it hard to think of any other manufacturer who has been obliged by law to hold to the same prices today that were fixed two or three years ago.

Last year with costs up at least 33 1/3 per cent many publishers changed part of their prices, though with a total increment to the list of only about 5 to 10 per cent. Others curtailed here and there and reduced their output of new titles and waited for things to settle. As far as war-time restriction goes, things have now cleared themselves, but the increased manufacturing costs are now over 50 per cent above what they were two years ago and not at all likely to come down.

Many prices as shown by the new list have been changed this year, about 20 per cent of the total number, but these by only about 10 per cent over the previous rate. This can only mean that many titles are being taken care of out of previously manufactured stock and that rigid economies are being used to keep the prices on the rapidly moving competitive titles at the lowest possible figure. Whatever may be the increases in the general cost of widely used goods, the prices of books have not anywhere touched the average.

This protects the public in its book purchases and assists in the school committee's acute problem, though it leaves the final adjustments still ahead. The book dealer who finds his public commenting on an upward tendency in the price of school books can state with confidence that in few commodities has there been so small a percentage of increase.

CARDINAL MERCIER COMMENDS RED CROSS

"A national inspiration that should be captured and held for the benefit of society"—that is Cardinal Mercier's estimate of the work of the American Red Cross.

Visiting the American Red Cross Building in Washington a few days after his arrival in America, His Eminence was accorded the enthusiastic welcome by the hundreds of staff members that his heroic services merited. In response to the greeting of Willoughby Walling, vice-chairman of the Central Committee, Cardinal Mercier addressed the assembly, telling of the profound sympathy which he felt for the Red Cross work.

"During four sorrowful years of war among a people who had much to suffer, I understood the importance of your work—what you did for the wounded, and not only for them, but for those who were sick on their beds, and for their families," he said. "I know of the splendid progress your society has made and of your vast membership. But there is still one thing that I appreciate more than quantity—it is quality. And for the quality of your hearts and your charity for mankind—for all these I offer you my expression of admiration. And when I shall go back home after some time, I shall tell my people not only of what you were during the war, but what you are going to be—our permanent institution for charity, for humanity, and I know that my poor Belgium, my small country, will have a share in your souvenir and I hope also in your help."

In a later interview His Eminence told of health conditions in Belgium and in this connection made special mention of the Red Cross peacetime program for better health.

He spoke further of the necessity for continued medical relief in Belgium and of his own plans for establishing a medical school in Louvain. It was evident that the rebuilding of Belgian physical strength and health was to Cardinal Mercier's mind, the most important feature of reconstruction.

Many messages of appreciation did the revered Primate of Belgium bring from his people to America, but most significant was his recommendation that the Red Cross ideal be carried on.

"The work of your American Red Cross is magnificent," he said. "Of course, without such effort from the whole American people it would have been obviously impossible to accomplish the wonderful things your Red Cross did during the war. Such a national inspiration should be captured and held for the benefit of society. It is extraordinary what can be accomplished when a free people all unite and work together for their common good and for the good of humanity."

Cardinal Mercier realizes the extent of the Red Cross relief in the past. Making the future even greater is the work of the American people—supporting the new program for bettering health in America and battling disease and disaster all over the world.

For the common good, for the good of humanity, will you help to "capture and hold this inspiration?" Remember the Third Red Cross Roll Call, November 2 to 11. Help the Red Cross to fulfill its mission.

THE NATIONAL COMMITTEE ON MATHEMATICAL REQUIREMENTS

The National Committee on Mathematical Requirements was organized in the late summer of 1916 for the purpose of giving national expression to the movement for reform in the teaching of mathematics which had gained considerable headway in various parts of the country.

The membership of the committee at present is as follows:

Representing Colleges: A. R. Crathorne, University of Illinois; C. N. Moore, University of Cincinnati; E. H. Moore, University of Chicago; D. E. Smith, Columbia University; H. W. Tyler, Massachusetts Institute of Technology; J. W. Young, Dartmouth College (Chairman).

Representing Secondary Schools: Vivia Blair, Horace Mann School, New York (representing the Association of Teachers of Mathematics in the Middle States and Maryland); W. F. Downey, English High School, Boston (representing the Association of Teachers of Mathematics in New England); J. A. Foberg, Crane Technical High School, Chicago (Vice-Chairman) (representing the Central Association of Science and Mathematics Teachers); A. C. Olney, Commissioner of Secondary Education, Sacramento, California; Raleigh Schorling, the Lincoln School, New York; P. H. Underwood, Ball High School, Galveston, Texas; Eula Weeks, Cleveland High School, St. Louis, Missouri.

Last May the Committee was fortunate in securing an appropriation of \$16,000 from the Central Education Board which has made it possible greatly to extend its work. This work is being planned on a large scale for the purpose of organizing a nationwide discussion of the problems of reorganizing the course in mathematics in secondary schools and colleges and of improving the teaching of mathematics.

J. W. Young and J. A. Foberg have been selected by the Committee to devote their whole time to this work during the coming year. To this end they have been granted leaves of absence by their respective institutions.

The following work is being undertaken immediately:

1. To make a careful study of all that has been said and done, here and abroad, in the way of improving the teaching of mathematics during recent years.
2. To prepare a bibliography of recent literature on the subject.
3. To make a collection of recent text-books on secondary school and elementary college mathematics.
4. To prepare reports on various phases of the problem of reform including the revision of college entrance requirements. Eleven such reports are already under way and others are being projected.
5. To establish contact with existing organizations of teachers with the purpose of organizing a nation-wide study and discussion of the Committee's problem. The Committee hopes to induce such organizations to adopt this problem as their program for the year. It is ready to furnish material for programs and also to furnish speakers at meetings. The organizations in their turn are to furnish the Committee with the results of their discussions and any action taken. In this way it is hoped that the Committee

can act as a clearing house for ideas and projects and can be of assistance in coordinating possible divergent views entertained by different organizations.

6. To promote the formation of new organizations of teachers where such organizations are needed and do not exist at the present time. These organizations may be sectional, covering a considerable area, or they may consist merely of local clubs which can meet at frequent intervals for the discussion and study of the problems of the Committee. It is hoped that such clubs can be organized in all the leading cities where they do not already exist.

7. To establish contact directly with individual teachers. The Committee feels that this is necessary to their work through organizations in order to induce such individuals to become active and in order to make the work through organizations effective. Plans for establishing this contact with individuals on a large scale are under consideration, possibly through the publication of a Bulletin. These plans, however, are as yet in a tentative stage.

Organizations can be of assistance by sending to the Committee a statement of the name of the organization, its officers for the coming year, the time and place of its meetings and information regarding proposed programs. If any organization has within the last ten years issued any parts or topics connected with the work of the Committee, copies of such reports should if available be sent both to Mr. Young and Mr. Foberg. If this is impossible, a statement regarding the character and place of publication of any such report would be welcome.

Individuals can be of assistance: (1) By keeping the Committee informed of matters of interest that come to their notice; (2) by suggesting ways in which the Committee can be helpful; (3) by sending to the Committee in duplicate reprints of any articles they published on subjects connected with the Committee's work; (4) by furthering the work of the Committee among their colleagues, organizing discussions, etc.

It is not too much to say that the existence of this Committee with its present resources gives the teachers of mathematics both individually and through their organizations a unique opportunity to do really constructive work of the highest importance in the direction of reform. They can surely be counted on to make the most of this opportunity.

REVIEWS AND NOTICES

Our Musical Idiom, by Ernst Lecher Bacon. Introduction by Glenn Dillard Gunn. Chicago: The Open Court Publishing Co., 1918.

The author of this work treats the subject of music in an entirely novel way. He takes into account the mathematics and the mathematical precision of the art. He regards all chords as different combinations of scale tones, so that only by mathematical calculation can the complete and proper list of chords be arrived at. Instead of regarding the steps and half-steps in a certain order in the major and minor scales, he again has recourse to mathematics and finds that by varying the size of the scale steps from a minor second to a major third, we can produce fourteen hundred and ninety scales within the octave or twelve tones of the octave. This makes a very interesting study. A very simple system of describing chords is made use of, for example: G, B, D would be a four-three chord, because the first interval (G, B) contains four half-steps, and the second interval (B, D) contains three. Every possible combination can be named at once, taking into consideration the half-steps of the scale. The subject of Permutations and Combinations is an inexhaustible one, and, at the same time, a most fascinating study. One who is interested in delving into the mathematical percision of the art of music will find much pleasure in the study of the contents of this work.

F. J. KELLY.

The Awakening of Spring, A Cantata for children. Words by Laura Rountree Smith. Music by J. S. Fearis. Chicago: J. S. Fearis & Bro., 1918.

The Trial of Santa Claus, An operetta by J. S. Fearis. Chicago: J. S. Fearis & Bro., 1918.

These two most interesting works will appeal to teachers in our schools who desire the best and something new for Christmas and Easter entertainments. The cantata is a very simple and melodious composition, consisting of solos and

two-part choruses, with an intermezzo for piano, four hands. The music and the words are well adapted to the ability of the children in the middle or lower grades of our schools. Some of the numbers of the text are: "Robin Hood," "Winter's Lullaby," "A Song of May," etc.

The operetta is an amusing and, at the same time, a most suitable composition for school entertainments, a composition which will appeal especially to the children in the first grades. It also consists of solos and two-part choruses, with easy accompaniment. The spoken dialogue gives enough variety to keep up the interest. Both works are worthy of investigations by those teachers in the lower grades of the school who wish something of this nature possessing the two characteristics that seldom go together, namely, simplicity and merit. As a rule, compositions of this kind, written for children of a very tender age, are only tolerable, to say the least. These two works are a welcome exception to this general rule, for, although very simple, they possess an interest that endures until the very end.

F. J. KELLY.

Music Composition, A New Method of Harmony, by Carl E. Gardner. New York: Carl Fischer.

In this "New method of Harmony" we have a valuable addition to the already large list of works in this most important department of music culture. At the very outset the author gives a "Vocabulary of chords," consisting of triads, chords of the seventh, of the ninth, of the thirteenth, on every degree of the major and minor scales. The first chapter treats on Elementary form, the divisions and subdivisions of the Period. The work contains many features of excellence not possessed by works of a similar character. The author uses examples taken from the compositions of the masters in illustrating any particular phase of the interesting subject of "Composition." Altered chords are treated in a new and interesting manner. The chapter on Modulation and Transition, while treated in a very satisfactory way, might be more exhaustive. "Style" and the more advanced

forms are given a very thorough and interesting treatise. To the musician and music-lover the work will be of great value and will be added with pleasure to the other works written on this important subject, already the possession of one's library.

F. J. KELLY.

From Brain to Keyboard, by MacDonald Smith. New York: Oliver Ditson Co., 1918.

As the title of this work indicates, every student of music is urged by the author to bring an alert mentality to his keyboard practice. As technic consists of well-developed muscles, gymnastic exercises of a very thorough character for fingers, hands and arms, together with exercises in musical notation, go hand in hand. The work is divided into lessons, with a prescribed duration of practice for each. The teacher of music will find this work a most valuable one for systematic teaching. It contains chapters on such subjects as "The Science of Pianoforte Playing," "The Technical Rules Explained," "Classification of Pianists," etc. The work is one of positive merit, showing investigation, written with authority and style, and is an indispensable addition to the library of any teacher or student of music.

F. J. KELLY.

Face to Face with the Great Musicians, by Chas. D. Isaacson. New York: Boni & Liveright, 1918.

The necessity of a book of this character is obvious, for the history of the development of the art of music is the stories of the personalities of the great musicians and composers, whose life and very being have become a part of the art. In this admirable work one finds a description of twenty-nine famous characters in music and their relations to the music activity of the times in which they lived. The author, in his description of these twenty-nine famous characters, touches upon such topics as their personal appearance and dominant characteristics, the social and intellectual conditions of the times in which they lived, the influence they ex-

erted upon the music of their time, etc. This work furnishes a pleasing and interesting study for the seriously inclined, for it gives all the main facts with regard to the life of each of the twenty-nine "Great Musicians," an educational feature worth while. It is truly and really a work of permanent musical and educational value, and should commend itself to anyone who is seeking a well-rounded education in the art. All the material found in this valuable work forms absorbingly interesting stories to the music lover, who, if he gives the work serious thought, will have imbibed real knowledge, while at the same time he has been delightfully entertained. This work is worth all the time anyone is disposed to give to it.

F. J. KELLY.

Pussy Willow and Other Nature Songs, by J. B. Grat,
Philadelphia: Theo. Presser Co., 1918.

This interesting collection of nature songs is in a special manner adapted to children. Besides being exceedingly instructive, teachers will find them most musical and attractive. Employing many of the favorite modern rhythms, they are very tuneful throughout. The supply of attractive nature songs is never equal to the demand, for all teachers recognize in them a great educational benefit for the children. Besides, the children love them and never tire of them. Every song in this collection is extremely melodious and should prove equally as welcome and as successful as the many other good nature songs that have been the delight of teachers and children.

In the school music of today the children are compelled to sing much that has very little of educational value. Folk-songs and nature songs add to the child's storehouse of knowledge, and therefore benefit him in the educational field. Why waste one's time and the time of the children in teaching songs that are empty, meaningless, simply pleasing to the ear? Music should have a place in every school, side by side with spelling, reading and arithmetic. It should be taught just as seriously as any other branch of knowledge. Too often it is

regarded simply as a recreation, and the choice of songs is made accordingly. The teacher who regards music in its true light, as an educational factor, will preferably select, for teaching purposes, folk-lore and nature songs. This collection can be thoroughly recommended to all interested in music as an educational asset.

F. J. KELLY.

Children's Songs, by Manna Zucca. New York: G. Schirmer, 1918.

The purpose of this collection of songs is to provide catchy, pleasing little melodies, interestingly harmonized, for the use of children. The collection is entitled "A Child's Night in Song," written in a most joyful and melodious style. The work of the authoress deserves to become very popular among children who enjoy a rollicking tune or who may appreciate the sentimental traits in some of the slower expressive numbers. This little volume of pieces is exactly suited to the needs and requirements of children's voices, and the piano parts are correspondingly simple. Any children in the grades will enjoy these happy, care-free little tunes, so largely diatonic in character. The verses are admirably in accord with the songs they have suggested, and the collection is worthy of the careful perusal of the teacher of singing who is interested in children's songs of real musical worth.

F. J. KELLY.

A Vision of Music, by H. M. Gilbert. New York: H. W. Gray Co., 1918.

This work should be brought to the attention of teachers of girls' voices in our academies. It is written for solo voice, chorus of women's voices, harp, 'cello and organ. It is a cantata of unusual musical worth. The composer has set music of considerable power, beauty and originality to a striking poem by Father Faber. It is essentially religious in character, but this does not militate against its rendition for secular occasions. The melody is quite modern and is woven

into a richly colorful tapestry of sound in a free form, which conforms in detail to the varying moods of the lyric. It will well repay all the labor that one spends on it, and an artistic rendition will bring out many passages of exquisite beauty and rare harmony. It is a work decidedly out of the ordinary, both in matter and in form.

F. J. KELLY.

The Catholic Educational Review

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THE REASONABLE LIMITS OF STATE ACTIVITY¹

BY WILLIAM CARDINAL O'CONNELL
Archbishop of Boston

The history of the human race, from the first to its latest page, is a record of bitter conflict between those invested with authority on the one side and those subject to it on the other. For two mighty forces have ever been at work in human society—the greed for power and the love of liberty; one manifesting itself in tyranny and usurpation, the other, unchecked, leading to chaos and anarchy. Over against the constant and universal tendency of the sovereign power in the state to enlarge its dominion and to invade the rights of its subjects stands another tendency just as universal, the tendency of the people to defend their liberties and to restrain the encroachments of their oppressors. Thus has an age-long strife ensued—the strife between democracy and despotism, between the freedom of the individual and the supremacy of the state.

In this struggle the measure of human liberty has always been determined by the degree of sacredness attached to human existence. Wherever religion has been held in honor and the laws of God permitted to prevail, there the rights of men have been respected and the functions of the state restricted within their proper bounds.

Always is the recognition of God the strongest and surest safeguard of popular liberties. For religion emphasizes the divine origin of man and his immortal destiny; it insists upon those sacred and inalienable rights which man has received from his Creator and upon which no state can with

¹ Paper read at the Annual Convention of the Catholic Educational Association St. Louis, June, 1919.

justice infringe. It teaches the fundamental truth that all men before God are equal, that all are children of a common Father, and that all are, therefore, brothers. This teaching is at the very root of civil and political liberty. It guarantees to the citizen the fullest measure of legitimate freedom, and when it becomes a working principle in the lives of the ruler and the ruled, tyranny and anarchy find no reason for existence. So long as there is a God of nations, no government is absolute or supreme. So long as man is spiritual in his nature and undying in his destiny, he must be more than a mere puppet of the state.

To this, the Christian view of man's relation to the secular power, is opposed the view of the Secularist and the Socialist. Life, according to their philosophy, is commensurate only with earthly existence. Death is the end of all, and man is limited to earth for his origin, his happiness and his destiny. From this perverted conception of human nature has originated every false view of marriage, every false conception of parental duties, every false theory of education, every false economic, educational, or domestic creed which is set forth today as a guiding principle of human conduct. And each of these pernicious doctrines, sprung from a materialistic philosophy of life, contributes notably to the sovereignty of the state or reflects its ever growing tendency to widen the sphere of its activity. For those who would rob man of his dignity would strip him also of his freedom.

In the great nations of antiquity men were slaves, or at best but cogs in a gigantic state machine, because the sacred significance and worth of life were ignored. And if the modern world has witnessed the destruction of time-honored dynasties and aristocracies, it is because atheism and infidelity had clothed them with an omnipotence which crushed the individuality of their subjects until they arose in their might to claim that liberty which should be theirs as human beings, and which, because God-given, is inviolable. Wherever society fails to recognize its duties to God, it fails also to respect the rights of men. It begins with the denial of the supernatural only to end with the rejection of the natural. He who denies this proposition has read the history of humanity in vain.

Even here in America, unfortunately, we are not immune from those influences which in European countries have sacrificed the individual for the state. Centralizing tendencies, characteristic of empires and of despotic sovereignties, have been steadily weakening the props of our democratic government. Old-world fashions and policies, among them irreligion, have gradually taken root here, and to this can be traced the origin and growth of the tyrannical elements in the law-making bodies of the land, so that in our own political history we find confirmed the truth that human liberty and human worth stand or fall together.

By the noble patriots who framed our Constitution and laid so firmly the foundations of our Republic, man's exalted dignity was recognized and the personal freedom of the individual deemed a glorious boon to be extended and protected. Religious-minded, God-fearing men were they, with a vision not confined to the things of earth; and thus, in making laws for the land, they provided for their countrymen the fullest freedom in the working out of their eternal destiny. Rejecting the absolutism of the Bourbons, the Hohenzollerns and the Guelphs, they established in the New World a democracy, a government of the people, by the people, and for the people; and in immortal words they declared that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness.

As fundamental principles of the national legislative program these fathers of our country declared that the state exists for the individual; that the government is the servant of the people, based on their consent and answerable to them for its conduct; that its authority over the individual must be measured only by the demands of the public welfare, leaving to every citizen the widest possible sphere for the free exercise of his personal initiative. Thus to every American citizen has come the blessed inheritance of civil, political, and religious liberty safeguarded by the American Constitution—giving to every man "the right to his children and his home; the right to go and come; the right to worship God according to the dictates of his conscience; the right to be exempt from inter-

ference by others in the enjoyment of these rights; the right to be exempt from the tyranny of one man or of a few; the right so to live that no man or set of men shall work his or their will upon him against his consent."

Such was the spirit in which the great democracy of America was born; the spirit that honors manhood, the spirit that favors freedom and frowns on despotism, and any spirit other than this is not the spirit that stands behind the traditions and laws of this land.

Upon this point too much emphasis cannot be placed, for our democratic institutions are endangered by the present tendency of the state to increase its powers and to absorb the individual in its paternalistic legislation. The forces which have produced Caesarism and despotism in other lands have made their appearance among ourselves, and each year we witness attempts, some of them successful, to exalt unduly the state and by so much to degrade the citizen. Everywhere there is a passion for uniformity and centralization; and yielding to that passion we create bureaus and commissions each one of which means a restriction upon the sphere of independent individual activity.

As though civil power or authority was a personal right and not a public trust, the state seeks to exaggerate its importance; and in its legislative measures manifests an arrogance not in keeping with the genius of the American Constitution. In the industrial field it is attempting to weaken excessively individual management and enterprise by immoderate governmental regulation. The work of charity and reform it is gradually controlling or taking over altogether from private concern; and with its meddlesome and corrupting divorce laws it invades the sanctuary of the home, destroying family life, and leaving licentiousness, domestic discord, and a weakened society as evidences of its usurped authority. Religion, which the founders of the nation judged so vital for its safety and success, it has legislated from its schools; and over the schools themselves, public and private, its power is day by day developing into a monopoly.

A glance back over the past fifty years of our national existence will confirm the view that we, led on by desire for

centralized control, are drifting away from democratic government and, trespassing upon the rights and liberties of the citizens, are assuming functions never anticipated and never intended when the Constitution was written.

A grave political and social danger lurks beneath this un-American tendency of the Government to enlarge the area of its activity at the expense of popular liberty. We are never very far, even in a democracy, from the old pagan idea that the state is a god and that for it the individual exists. Indeed, there are among us today leaders of public thought who teach that the state is omnipotent, that it is above all law, and that in its sovereignty it has no limits. In the months of these teachers such a political philosophy is perfectly natural and logical. They recognize no God in heaven, and their religious instincts, which cannot be silenced, prompt them to deify the state upon earth. For them man is merely a creature of flesh and blood, whose only ambition is physical and social satisfaction; and thus they make the state a paternal agent, a kind of earthly Providence directing every phase of man's activity, and, like the recent Prussian state, thrusting upon him all that it decides to be necessary for his welfare.

Once that view of the state prevails and once the atheistic conception of life dominates in the land, men will be led to surrender their liberties in their desire to gain through the sovereign state the material comforts of a mere animal existence. A real menace of government absolutism, therefore, threatens the nation because of the state's increasing usurpation of power, and because of the growing tendency of the citizen to expect from the state omniscience and omnipotence—both attributes of God alone. Let religious convictions disappear from amongst us, and, with these other mischievous forces operating, we will be subjected to a despotism paralleling any in the darkest days of paganism.

All this means that we must get back to a proper understanding of the nature and the functions of the state. Only when the fundamental principles that constitute the rationale of civil society are known and adopted, can its pretensions be kept from running wild; only when the object of its existence is correctly appreciated can the reasonable limits of its activity be determined.

What, then, is the state?

To give to this question its adequate answer it is necessary to have sound notions relative to the origin of the state and to the process by which it came into being. Ignorance or error in this matter is responsible for all false theories of government.

At the very root of the question we are considering is the fact that before the state came into being the individual existed; and before civil society was formed individual united with individual to constitute the family, the unit of society. By virtue of their nature, their divine origin and eternal destiny, men both as individuals and as members of domestic society, were in possession of God-given rights which they realized could be completely and securely enjoyed not by single-handed effort, but by the association and cooperation of all. Their very nature as social beings led them to seek in society the fullest measure of existence; and in civil society, whose formation was divinely instituted and inspired, their natural weakness prompted them to find the supplement of individual activity and enterprise in the temporal order.

It was thus that the state originated—it had its birth in the union of families, seeking the protection of their rights and the promotion of their temporal well-being. The state became by nature and by institution the servant of the people; their earthly interests it was intended to further, and their rights it was created to safeguard, not to absorb or to destroy. Human rights which are natural and inalienable were not to be lost or sacrificed by the individual's entrance into civil society, but sanctified and fortified.

The state, therefore, exists for the individual. That fundamental principle of political philosophy, the original statement of this nation unmistakably expressed in the preamble to the remarkable legal document they composed. "We, the people of the United States, in order to form a more perfect union, establish justice, ensure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution of the United States of America." To further the common interests and the

temporal prosperity of the community and to protect the private rights of the citizens—this was the purpose for which our Republic was set up; this is the mission which this and all other civil governments are expected in virtue of their nature and institution to fulfill.

Always must attention be directed to this view of the state, for by it, as a norm, legislation, to be reasonable and just, must be measured. It is the only view which can logically and consistently take its place in the mind of a man convinced of the two fundamental truths that God exists and that the human soul is immortal. Fortunately for the world the Catholic Church has kept that view in honor when others would embrace the degrading theories of Hobbes and Rousseau or the dwarfing political program of the German Socialist, Marx.

So let us repeat—the state is the servant, not the master of the people, and, far from creating or determining their rights, it finds them already existing. It is a natural and perfect society, and as such bears relation to affairs and interests peculiar to itself and for which it is responsible. But the limits of its action are definitely expressed in the twofold purpose of its existence—the protection of individual rights, and the advancement of the general good.

“The foremost duty of the rulers of the State,” wrote the great Leo XIII, “should be to make sure that the laws and institutions, the general character and administration of the commonwealth shall be such of themselves as to realize public well-being and private prosperity.” These ends the state can never realize if it neither understands that it is the helpful agent of the individual, who besides being a citizen of the state is a moral being also, nor remembers that prior to it, both in nature and in time, is the individual and the family too, the safeguarding of whose interests is the only reason of its existence.

Once these principles are grasped it becomes a relatively easy matter to determine the area within which the state may legitimately operate. It is immediately evident that from its authority must be excluded everything of a purely moral or religious character, except the duty of encouragement and

protection. To another perfect society, the Church, religious and kindred interests are intrusted. It is evident, also, that the state may not transgress the divine or natural law; nor may it unjustly invade the rights of individual initiative, or violate the sacredness of the home.

Viewing the question of the state's authority in a positive way, it may be stated as a general principle that the civil power, while respecting the rights of individuals and keeping them inviolate, can and must interfere whenever men and private associations of men are prevented from the enjoyment of rights which are theirs by nature or by legitimate acquisition; or whenever the public good is endangered by evils which can in no other way be removed. Thus it is within the power of the state to suppress crime; to settle disputes upsetting the peace and order of society; to safeguard true moral standards and the liberty of worship. In the industrial field it must intervene, either by special legislation or by the exercise of its executive powers, to defend the worker against excessive and degrading burdens, unsanitary working or living conditions, and unjust returns from labor. These and other responsibilities come reasonably within the scope of the civil power; they flow as corollaries from the reason of its existence—the protection of personal rights and the promotion of the general welfare.

To express this in other words, the state has a right to act only when such action is demanded by the good of the community and only after private initiative has proved inadequate to cope with the situation. "The individual and the family," says Leo XIII, "far from being absorbed, must be allowed free and untrammelled action, as far as it is consistent with the common good"; and again, "The law must not undertake more or go farther than is required for the remedy of the evil or the removal of the danger."

These basic principles which mark the bounds of legitimate state action all come back to the proposition that the state exists for man, not man for the state. They reflect the value of human freedom and individual initiative.

With the exception of divine grace, no greater blessing can come to man than that of liberty enjoyable within proper

bounds; and in no country are the securities for peace and order stronger than in that where free men live, proud of its institutions because of the liberty they grant, and obedient to the laws because of the security which they guarantee. The sense of personal freedom awakens a sense of self-dependence and of self-worth, and all three result in successful individual endeavor which alone can give to a nation lasting strength and vitality. It was a full realization of the value of these forces to society that prompted the great Irish statesman, Edmund Burke, to declare that it should be the constant aim of every wise public council to find out by cautious experiment and rational, cool endeavor, with how little, not how much, of this restraint the community can subsist. For liberty, he said, is a good to be improved, not an evil to be lessened.

For these reasons, we as citizens of this country, jealous of its welfare and cautious for our own liberties, stand opposed to every tendency that makes for absolutism in the state. Toward this direction, nevertheless, we in America are constantly drifting. Each year the volume of over-legislation is increasing; the sacredness of human rights is ignored, and the state, according to the philosophy of the day, is regarded as an object of worship, the one supreme authority in society. This is the Czarism of Russia and the Prussianism of Germany reproduced, and as such, we resist it because it is disastrous in its consequences and false to the spirit of American traditions.

Were the purposes of the state simply to provide for its people the greatest possible amount of earthly riches, or material comforts, or sensual pleasures, we might seek, perhaps in a paternal government, the most efficient means for the attainment of this end. Governments, however, exist, in the divine plan, to secure for every man the means of developing not only his physical, but his mental and moral endowments as well; and this makes imperative in the state a tendency towards decentralization rather than towards centralization of power.

Were the subjects of the civil power children or slaves by nature, Hegel's doctrine of the absolute state might with some show of reason be defended and with some degree of

success applied. But those for whom laws are made, God created free men; and they are worth most to themselves and to society when their freedom is recognized and their individual initiative encouraged.

It is well to remember that the tendency of governments, even the best intentioned, is always in the direction of encroachment upon the individual. That explains why eternal vigilance is the price of liberty. The story of other nations makes clear the lesson that arbitrary power is apt to be used in an arbitrary way; that under its iron heel individual hopes and interests are crushed; and that though for a time its machine-like structure may appear to give the maximum strength and efficiency, nevertheless the final result is decay and destruction. These are solemn reflections, but they are salutary. Here in America we cannot hope to escape the penalty which other nations have paid if, as they, we sacrifice the things we value most—liberty, individuality, and religion; and by exaggerated organization and centralization allow the state to become an instrument of tyranny in the hands of those who make our laws.

It is in the field of education that we are especially interested and it is just here that the most dangerous forces are at work; for the complete monopoly of education towards which we are tending, unless there is a vital reform, will become a reality and furnish the state with a most powerful means for crushing popular liberty and tyrannizing over its people.

That there is a decided movement in the direction of centralizing authority over the educational agencies of the country cannot be denied. For some years now it has been constantly increasing in power and widening out more and more to embrace activities for which the parent or the home was formerly considered responsible. The medical inspection of schools, the physical examination and treatment of school children, the supplying of food for the indigent pupil, free dispensary treatment for the defective, and other similar provisions which have been added to the educational program of the state, all are signs of the spirit of machine centralization and control. It is manifested also in the increasing volume

of legislation directed towards greater uniformity in school standards and closer organization in school management; in the approval of powerful and irresponsible Foundations; in the growing antipathy for private school systems; and in the cramping limitations placed upon the freedom of private educational institutions. Back of all this can be detected the philosophical principle of the French revolutionist, Danton, that the children belong to the state before they belong to their parents; and that other false and undemocratic principle, that the state should be the only educator of the nation.

Such teaching it is that is back of the ever-insistent scheme to establish a national university, and of the recent attempt to subject the educational agencies of the country to a ministry of education, with its center at Washington and its chief executive in the Cabinet of the President.

Right here, perhaps, we touch upon the strongest and most pernicious influence which the countries of Europe have exerted upon the educational theory of America. In Germany, especially, for the past fifty years there has been a state monopoly in education, from the primary school to the university. No educational policies, standards, or ideals were tolerated except those created by the omnipotent German state, and no teacher or institution could engage in educational work without a permit from the government's educational bureau. To the state this system brought absolute control and authority over the varied activities of the people; it produced a uniformity of thought and of purpose in the nation, but it was at the expense of the people's freedom and individuality. And this system America is each year making more completely its own, because America's educators, trained along German lines in German universities, have failed to recognize beneath the apparent benefits of centralized control and uniformity, the noxious forces that were operating steadily towards Germany's final destruction.

In the light of recent happenings a state monopoly in education stands condemned. The disaster which has fallen upon the German people may be attributed to the fact that they allowed themselves to be absorbed in the omnipotent state. They sacrificed their liberty to pay for commercial and military

efficiency; they allowed their self-reliant manhood to be legally suppressed and in the end they became mere puppets of the state, cogs in its complex machine. To the state they turned over the agencies of education, admitting, in practice at least, that their children were not their own, but the property of the nation; and the state monopoly in education that resulted became a powerful instrument for their enslavement. For the government that controls the thought of its people has them completely at its mercy; and absorbing their intellects in the sovereign intellect of the state, it can do with them as it pleases. This was pagan political philosophy revived, the Spartan state with its Lycurgan legislation rejuvenated; and with these came the same penalty which the Greeks paid for their arrogance and despotism—ruin.

Apart, however, from these considerations which in themselves are for us sufficient reason for viewing with alarm the Prussian trend of educational policies here in our own country—apart from the fact that state supremacy in education would beget a bellicose nationalism and lead inevitably to militarism and autocratic industrialism; apart from the further fact that the concentration of education in the hands of a few government officials would inevitably lessen popular interest in the schools, crush out individual enterprise and healthy competition, and, reducing all processes of training to a dead level of uniformity, would weaken the educational forces and through these civilizing influences in society—apart, I say, from such vital considerations there is the more serious and more fundamental reflection, that state control of education is in this country unconstitutional and everywhere an arrogant usurpation of parental rights.

In this land of liberty the laws and the spirit of the country have hitherto secured and encouraged freedom of education. Indeed, this freedom granted to parents in the education of their children follows as a corollary from the religious freedom guaranteed by the American Constitution to the American people. And as no state or government has the right to restrict the liberty of the individual in the practice of his religion, so also no state can with justice interfere with the individual in the education of his children, provided that education meets with the just requirements of the state.

A few words will make this clear. Under our laws every man is free to embrace and practice the religion he wishes, and he is free as a consequence to adopt every legitimate means to protect himself and his family in the possession of this constitutional right by the proper education of his children. For under the present public school system, religious instruction and training are allowed no place in the curriculum; and in the judgment of those American citizens who consider education and religion as inseparable, such a system cannot serve them in the exercise of religious freedom.

In this their judgment is sound and justified. The fundamental purpose of education is to secure for the child not temporal success alone, but, more urgent still, eternal welfare as well; and thus in the training and development of youth the primary and all-important element is religion. Precisely because it makes a great difference upon religious belief whether the teacher accepts or rejects the principle of God's existence, and because as far as the child's moral training is concerned it surely matters much whether the school keeps religious truths in the foreground or passes them over in silence or indifference, freedom to educate must be, under the present secular school system, part and parcel of freedom to worship. Any attempt, therefore, to trespass on the one is an attempt to trespass upon the other.

Not only is this right of the parent to control the education of his children a constitutional right under our government; it is also under God an inalienable and inviolable right. The child belongs to the parent primarily and before all others. In determining the responsibility for education and the limits of state activity in this matter, that fundamental law of nature must never be out of mind. No more false or fatal proposition could ever be enunciated than that which would vest in the state the absolute and supreme ownership and control of its subjects.

This right of parental possession is a natural right with its foundation in the very fact of birth; and that right involves the right of the parent to feed, clothe, and to educate the child physically, intellectually, and morally. These rights involve the corresponding duties, and these the parent may

neither evade nor ignore. Any state invasion of these rights or government interference with these duties is a violation of liberties that are God-given and which are by us inherited from those who gave America national independence.

This does not mean, however, that the state has no competence as an educator and no legitimate functions in the field of education. The very purpose of its existence, the protection of private rights and the promotion of peace and happiness in society, suggests the right and the duty of the state to interest itself actively, under certain well-defined circumstances, in the training of its citizens. While always expected to foster and facilitate the work of private educational agencies, and to supplement the educational efforts of the citizens, there are times when the state must act, if its children are to be worthy citizens and competent voters. It has the right, therefore, to build schools and take every other legitimate means to safeguard itself against ignorance and against the weakness which follows from illiteracy. That is, its educational activity is justified when it is necessary to promote the common weal or to safeguard its own vital interests, which are endangered only when the child through neglect of its parent, fails to receive the education which is a right and a necessity.

Further than this the state cannot go without trespassing upon the rights of its subjects. It may encourage and promote education, but this does not necessitate a monopoly. It may provide schooling for children who would otherwise grow up in ignorance, but this is a supplementary right, not a primary and underived one. It may use constraint to bring such children to its schools, but when parents otherwise furnish proper education it cannot compel them to send children to the educational institutions it has established, nor can it exercise exclusively the function of education. And all this, because education is a parental, not a political, right, and the state exists to promote the welfare and to protect the rights of its citizens, not to antagonize or injure them. Different teaching than this comes only from those who know and care little of human rights, and less of the legitimate functions of a constitutional democracy.

Judged by these principles, which are the principles of sound political philosophy, the civil government in America stands accused of unreasonable trespasses upon the rights and liberties of its citizens. In the field of education its interfering activities constitute a most serious menace, for there is no more dangerous monopoly than the monopoly of the despotic state over the minds of its people.

For this reason it is just here that the work of reform must begin. If the nation is to be turned aside from its present path towards autocracy, it must restrict its activities in all departments of the people's life, but especially in that which relates to the schools in which their children are trained. It must suppress its tendencies towards the nationalization, centralization, and standardization of education, get rid of its self-perpetuating educational boards and commissions, neither representative nor responsible to the people, and bring the control of education back to the parents, to whom it naturally and primarily belongs.

It is a truth that cannot be gainsaid that the country's most stalwart defenders are those parents who are educating their children in schools where God is recognized and religious training given the place of prominence. Their schools, which are the only schools in the land that harmonize with our national traditions, will protect the rights of the citizen because they will insist upon his dignity as a man, and, in the end, will procure vitality and strength for the nation when all governmental machineries and state establishments fail.

Let the state, therefore, cease that unreasonable interference in education which would hamper these schools in their most necessary and salutary work. Let it restore to its subjects in the field of education and in other private pursuits the fullest freedom consistent with the public welfare, lest it be guilty of folly in embracing the tyrannizing policies it has sacrificed so much blood and treasure to destroy, and justly incur the charge of hypocrisy in making a world-wide proclamation of democratic principles while at the same time doing violence to the spirit and genius of its own democratic institutions at home.

THE CURRICULUM OF THE CATHOLIC ELEMENTARY SCHOOL.* A DISCUSSION OF ITS PSYCHOLOGICAL AND SOCIAL FOUNDATIONS

BY GEORGE JOHNSON

INTRODUCTION

The curriculum is the fundamental element in a school system. Upon it everything else, administration, supervision, methods of teaching, testing, depends. It is the concrete embodiment of the school's ideals; in it are implied the changes the school aims to effect in the mind and heart of the child in order that he may be led out of the Egyptian bondage of his native tendencies into the Promised Land of his social inheritance. To it the teacher turns for guidance and in it finds a means of avoiding the indefinite and haphazard; it serves the supervisor as a norm for judging the quality of the teaching; it is the basis of the choice of textbooks. It is the pivot upon which the entire system turns.

Hence the importance of discovering the principles that should underlie the curriculum of our Catholic elementary schools. Without the light of these principles, practical administration is handicapped and must of necessity be content with half-measures. A sound theory is the most practical thing in the world, and the present discussion is undertaken with the hope of at least pointing the way to such a theory.

The program of the modern elementary school embraces a great number of topics that were not found there a generation ago. This is not due entirely, as some charge, to the fads of educational theory, but largely to the operation of social forces. The history of education reveals how the schools change from age to age to meet the needs of society. Education is preparation for life and it is but natural to expect that the conditions of life at any given time should influence educational agencies. However, the school tends to lag behind in the march of progress. It becomes formal, canonizing subject-matter and methods that have proven valid in the past and according only tardy recognition to innovations. Modern educational philosophy, in the light of the development

* A dissertation submitted to the faculty of philosophy of the Catholic University of America in partial fulfillment of the requirements for the Degree of Doctor of Philosophy.

of social science, would overcome this inertia and adopt a more forward-looking policy. The school is to be regarded as a means of social control. It shall represent the ideal in social conditions and imbue the child with an intelligent discontent with anything short of this in actual life. This development of educational thought is of the deepest importance for the Catholic school. It means that Catholic education must work out a practical social philosophy of its own, and not be satisfied to follow where blind guides may lead.

An analysis of the present condition of society reveals the existence of three major phenomena. First, the prime characteristic of present-day civilization is industrialism. The last century has witnessed developments in industrial processes that have completely revolutionized the conditions of living. The coming of the machine has changed the face of the earth. It has affected every phase of human life and has introduced problems of the deepest import. Since in the development of the mechanical processes there was a tendency to lose sight of the deeper human values, great evils have arisen in the social order, and these have fostered the second phenomenon, namely, the universal discontent with present conditions and the zeal for social reform. Because industrialism tends to beget materialism and because the philosophy of the last 400 years has tended to irreligion, this reform is being sought by measures that are purely secular and humanitarian. Religion as a force for human betterment receives but scant consideration from modern social science; it may be a contributory factor, but its importance is but secondary.

The Catholic school must meet this condition by insisting always on the essential need of religion, by applying the force of religion to social problems and by taking cognizance of the great fact of industry. In other words it must adjust the child to the present environment and interpret unto him the Doctrine of Christ in such manner that he will understand its bearing on his everyday problems and realize that in it alone can be found the means of salvation, temporal as well as eternal.

However, in striving to make the school meet present needs, there is danger of becoming too practical and utilitarian. Secular education is prone to despise cultural values. In its zeal to stamp out individualism, the modern school bids fair to destroy the individual. The doctrine of formal discipline is being generally

scouted and the cry is for specific education. Yet, an examination of the psychological arguments that are alleged against the doctrine and of the experiments that have been made in relation to the transfer of training, seems to indicate that conclusions have been too hasty. Though the effects of formal discipline have been exaggerated in the past, the fact has yet to be conclusively disproven. Culture, or the building up of individual character, is best accomplished by means of general and not specific training, though the influence of practical, every-day forces should not be despised in the process.

There is no room in the present system of things for a program of elementary education that is narrowly conceived for the benefit of those who will receive a higher schooling. The elementary school has an independent mission of its own. Its aim should be to give all the children that enter its doors a real education. This does not mean that it should attempt to teach all that a higher school would teach, but, with due regard for the limitations of the child's mind, it should offer him such fundamental knowledge of God, of man and of nature, as will afford the basis of a character capable of the best religious, moral and social conduct.

It is along these lines that the present study is conducted. Specific applications to the individual branches are beyond its scope, nor does it attempt to work out a system of correlation of studies. These are practical conclusions that can be deduced from the general principles set forth. The aim is to discover a working basis for the making of the curriculum for the Catholic elementary school, that it may be in a better position to accomplish its mission in the midst of modern conditions and be freed from the tyranny of objectives that are immediate and merely conjectural.

THE DEVELOPMENT OF THE ELEMENTARY SCHOOL CURRICULUM IN THE UNITED STATES

One of the favorite criticisms directed against American elementary education is that in attempting to do everything, it succeeds in doing nothing. University professors, business men, lawyers, doctors and even some teachers vie with one another in lauding the good old days of the three R's and in decrying the faddism that has loaded the curriculum of the elementary school with an astounding amount of material that does not belong there.

They tell us that the modern child upon completing his schooling is scatter-brained and inexact; that he is poor in spelling and quite helpless in the face of the simplest problem in arithmetic. This they ascribe to the fact that instead of being trained in the school arts, he is forced to listen to a great number of superficial facts concerning nature, the care of his body, the history of Europe; that instead of being exercised in steady and sustained effort, he is entertained and amused by drawing, music, manual training and industrial arts. The schools, they tell us are defeating their purpose by attempting things that are beyond their scope.

It might be interesting to make a study of the alleged basis of this criticism, namely, the inefficiency of the average graduate of the elementary school, and to discover whether it has any substance or is just an easy generalization from isolated instances. Yet whatever might be the result, it would not argue in the direction pointed by the critics. We cannot return to the old formal curriculum, for the simple reason that such a curriculum would be utterly inadequate under present conditions. The mission of the elementary school is not mere training in the use of the tools of learning. The elementary school period is the season of planting, of germination, of development. It is a season of gradual awakening, during which the mind of the child becomes more and more cognizant of the life that surrounds it. It is a season of preparation for life, and the more complex life is, the more detailed must be the preparation. The educational thought of the day goes even further and maintains that the school is more than a preparation for life, that it is life itself, and must of a consequence include all of life's elements, at least in germ. It must touch all of life's essential interests and must prepare for those eventualities that every individual must meet. If the modern curriculum is varied beyond the dreams of an older generation, if it refuses to confine itself to the three R's, it is not because arbitrary fad holds the rein, but because conditions of life have changed and in changing have placed a greater responsibility upon the lower schools. The history of education in the United States shows how one study after another has been admitted into the schools under an impulse that came, not from some pedagogue with a fad to nurse, but from the recognition of very evident social needs.

The school program of Colonial days was a very jejune affair. Only the rudiments of reading and writing were imparted in the

Puritan schools of New England, and very little more elsewhere through the colonies. Those were pioneer days, days of hardship and danger when men labored hard and found little time for the refinements of life. There was a new country to be reclaimed, hostile savages to be warded off, an urgent need for food, clothing and shelter to be satisfied. Yet some learning was requisite even in those hard circumstances. First of all, religion played a prominent role in the lives of the colonists. In Europe, the religious controversy subsequent to the Protestant Revolt waxed ever warmer through the seventeenth century and reflected itself in colonial life. For the most part, the colonists were refugees from religious persecution or from circumstances that interfered with the free following of the dictates of conscience. They brought with them, whether they were the Catholics of Maryland, the Quakers of Pennsylvania or the Puritans of New England, strong religious prejudices and preoccupations.¹ There were religious books, tracts and pamphlets to be read; hence the necessity of learning to read. As early as 1642, a Massachusetts enactment gave selectmen the power to investigate as to the education of children and to impose fines on parents who refused to provide schooling.² Under this law, the duty of educating their children devolved upon the parents; teachers where they could be found, were more or less on a level with itinerant journeymen. In 1674, a law was passed requiring the towns to maintain schools. The preamble states explicitly the reason of the law:—"it being one chief point of the old deluder Satan, to keep men from a knowledge of the Scriptures."³ Reading texts were of a religious character, as for example, the horn book and the primer; the catechism which concluded the primer was considered of prime importance. The chief aim was to give the children such training in reading as would enable them to read the Bible and follow the lines of religious controversy.

The legal and commercial status of the colonies likewise necessitated ability to read, as well as some skill in writing. From the very beginning, some sort of legal code was demanded, to make for solidarity and protect the group from external encroachment and unscrupulousness within. Legal documents must be drawn up,

¹ Parker, Samuel Chester, *The History of Modern Elementary Education*, Boston, 1912, p. 67.

² *Ibid.*, p. 69.

³ *Ibid.*, p. 60.

must be scrutinized and understood. The transfer of property must be safe-guarded. Moreover there was an increase in commercial activity, in barter between the colonies and trade with the mother country.⁴ These facts operated particularly in favor of writing, which lacked a universal religious sanction. In the beginning, these phases of instruction were separated.⁵ There were so many different styles of penmanship that the teaching of it called for considerable skill, and it was exceedingly difficult to find a good master.⁶ Out of this condition developed the "double-headed system" of reading and writing schools.⁷

The Catholic schools of the period followed pretty well the course described above. The mission schools made more provision for industrial education, as we see from the records of the missions of New Mexico, Texas and California.⁸ But for the rest, outside of instruction in the catechism and bible history, the Catholic schools differed little from the others.

It was only well into the eighteenth century that spelling, grammar and arithmetic came into their own as school subjects.⁹ Parker sums up the situation in the following words; "The curriculum of the American elementary school down to the American Revolution included reading and writing as the fundamental subjects, with perhaps a little arithmetic for the more favored schools. Spelling was emphasized toward the end of the period. The subjects that had no place were composition, singing, drawing object study, physiology, nature study, geography, history, secular literature, manual training."¹⁰

In 1789, arithmetic assumed an official place in the curriculum. European educational tradition of the seventeenth century did not consider arithmetic essential to a boy's education unless he was

⁴ Carlton, Frank Tracy, *Education and Industrial Evolution*. New York, 1908, p. 21.

⁵ Parker, Samuel Chester, *The History of Modern Elementary Education*, p. 86.

⁶ Jessup, W. A., *The Social Factors Affecting Special Supervision in the Public Schools of the United States*. New York (Columbia University Publication), 1911, p. 78.

⁷ Parker, Samuel Chester, *The History of Modern Elementary Education*, p. 86.

⁸ Burns, J. A., *The Principles, Origin and Establishment of the Catholic School System in the United States*. New York, 1912, pp. 42, 47, 52, 58.

⁹ Bunker, Frank Forest, *Reorganization of the Public School System*. United States Bureau of Education Bulletin, 1916, No. 8, p. 3.

¹⁰ Parker, Samuel Chester, *The History of Modern Elementary Education*, p. 84.

"less capable of learning and fittest to put to the trades." To the subject attached all the odium which in those days was suggested by practical training. The minds of the colonists were colored by this tradition. Of course, settlers like the Dutch of New York, who were come of a commercial nation, and who sought these shores in the interest of commercial enterprise, could not afford to neglect arithmetic.¹¹ Even here and there throughout New England, arithmetic was taught, though there is little specific mention of it in the records. It was sometimes part of the program in the writing schools. In 1635, a school was established at Plymouth, in which a Mr. Morton taught children to "read, write and cast accounts."¹² Arithmetic was not required for college entrance before the middle of the eighteenth century. There is mention of it at times in teacher's contracts, coordinately with reading and writing. In 1789, the teaching of reading, writing and arithmetic was made compulsory in both Massachusetts and New Hampshire. It is not unreasonable to suppose that these laws represent the legalizing of a practice already more or less prevalent.

The principal aim of the teaching of arithmetic in the colonial schools seems to have been the satisfying of the needs of trade and commerce. Authors of the texts used made this very explicit. James Hodder is induced to publish "this small treatise in Arithmetik for the compleating of youths as to clerkship and trades" (1661). The title page of Greenwood's arithmetic, published in 1729, reads "Arithmetik, Vulgar and Decimal, with the Application thereof to a Variety of Cases in Trade and Commerce." A ciphering book prepared in Boston in 1809, bears the title, "Practical Arithmetic, comprising all the rules necessary for transacting business."¹³ After the Revolution, when the colonies had been welded together into a nation and a national currency was established, the need for skill in arithmetic was everywhere recognized, and thenceforth the subject developed steadily.

With the close of the War of 1812, there began a new era in the social, economic and industrial life of our country. The war had demonstrated that the new nation could not endure unless it developed strong and vigorous institutions of its own. It had achieved complete independence of any foreign domination; it

¹¹ Monroe, W. S., *Development of Arithmetic as a School Subject*, United States Bureau of Education Bulletin, 1917, No. 10, p. 7.

¹² *Ibid.*, p. 9.

¹³ *Ibid.*, p. 15.

must now prove itself self-dependent. The result was a marvelous commercial and industrial evolution. Only shortly before, the machine had revolutionized European industry; it now made its appearance in America. Immediately there was a shift from an agrarian to an industrial basis. Large cities grew up and specialized labor was introduced. Hand in hand with the benefits that attended this change, came the host of evils already prevalent in Europe—poverty and unemployment, poor housing and unsanitary living, insecurity of finance and exploitation of labor.

The reflex of these conditions at once became evident in the schools. Everywhere it was the sense of thinking men that in education rested the hope of American institutions. There came a demand for free, centralized American schools. The authority of religious bodies in matters educational was gradually undermined. Over in Europe, the churches had already lost their hold upon the schools and strong state systems were growing up. Education was assuming a secular aspect and at the same time coming to play a more comprehensive role in human life. A great body of educational doctrine appeared, based on the thought of men like Locke, Comenius and Rousseau. There was a reaction against the exclusiveness and formalism of the classical education and a demand for schooling that would be more according to nature and the exigencies of the age.

After the hard times of 1819–1821, there was an insistent demand for schools supported by public tax. This demand was voiced by the labor unions and the great humanitarian movements of the time. Education must forever remain inadequate, unless it be transferred from a charity to a rate basis.¹⁴ When religious control went by the board, the teaching of religion went with it; not that schoolmen like Horace Mann did not consider religion a matter of vital importance to the life of the nation, but because they deemed it outside the scope of the school, which to their thinking was a secular enterprise. The teaching of religion could well be left to the churches.¹⁵

During this period great changes were made in the curriculum. The work of the Prussian schools was studied by Stowe, Barnard and Mann, and they inaugurated reforms in line with their observa-

¹⁴ Carlton, Frank Tracy, *Education and Industrial Evolution*, p. 28.

¹⁵ Shields, Thomas Edward, *Philosophy of Education*. Washington, D. C., 1917, p. 405.

tions. The school must be brought closer to life. These leaders echoed the teaching of Rousseau and Pestalozzi, and in answer there came changes in administration, method and subject-matter. In 1826, geography became a required study. There had been little, if any, geography in the early schools, for the interests of the previous generation had been local and circumscribed. But the great territorial changes that took place from 1789-1826, the purchase of Florida and Louisiana, the opening up of the Rockies after the Lewis and Clarke expedition, and the settlement of the Great Northwest, stimulated interest in the geography of this continent. Moreover, after the War of 1812, our foreign commerce began to develop, the Monroe Doctrine was formulated and as a consequence there was need for a more comprehensive knowledge of the lands beyond the seas, of South America and the Far East. The principal countries of the world, their characteristics and the condition of their inhabitants must become matters of common knowledge, not for reasons of mere curiosity, but because these things affected our own national life.¹⁶

Stimulus had been given to the study of geography by Comenius, who would have children in the vernacular schools learn "the important facts of cosmography, in particular the cities, mountains, rivers and other remarkable features of their own country."¹⁷ Rousseau advocated geography as a necessary part of science instruction.¹⁸ To Pestalozzi belongs the credit of inaugurating the beginnings of modern geography. Prior to his time, geography had been of a dictionary-encyclopedic type. The geography of Morse, published in 1789, contained a great mass of information such as is generally found in encyclopedias; the Peter Parley books were the same in content, though they were so arranged as to be interesting to children.¹⁹

It was Carl Ritter (1779-1859) who revolutionized the teaching of geography. He learned geography from Pestalozzi and was imbued with Pestalozzian principles. He developed the principle that geography is the study of the earth in its relation to man and insisted upon home geography as the proper method of introducing the child to his natural environment. This type of geogra-

¹⁶ Boston Board of Supervisors. *School Document*, No. 3, 1900.

¹⁷ Comenius, John Amos, *School of Infancy*, Vol. VI, 6, p. 34.

¹⁸ Rousseau, J. J. *Emile*. Appleton Edition, p. 142.

¹⁹ Parker, Samuel Chester, *The History of Modern Elementary Education*, p. 341.

phy was fostered in the American schools by Col. Parker (1837-1902).²⁰

History began to find favor as a branch of elementary education about 1815. Before that time it was taught incidentally to geography and literature. However when the generation of the Revolution began to disappear and the memory of olden days grew dim, there came an interest in the vanishing past of the country. Moreover great numbers of strangers were coming to these shores in search of a new home. If these immigrants were to take a real part in the life of the nation and contribute to the perpetuation of the ideals for which the fathers had so nobly striven, they must have a knowledge of the trying times that were gone and of the circumstances which had inspired American principles. In 1827, Massachusetts made history mandatory as a branch of the curriculum "in every city, town or district of 500 families or householders." New York soon followed the example and it was particularly well received by the newer states.²¹

The history taught in the beginning was the history of the United States. In 1835, the Superintendent of Schools in New York said, "The history of foreign countries, however desirable it may be, cannot ordinarily enter into a system of common school education without opening too wide a field. It is safer in general to treat it as a superfluity and leave it to such as have leisure in after life." It is interesting to note the change in modern educational thought, according to which it is impossible to give an adequate idea of American History, without first treating in some fashion, its background in Europe.²²

The anti-slavery agitation preceding the Civil War also provoked great interest in history, both sides of the controversy looking to the past for a substantiation of their claims.²³

The introduction of music was due to influences other than pedagogical. The Puritans had looked askance at music as being frivolous and worldly; there was none of it in the schools which they dominated. Around 1800, popular interest in music began to grow and singing societies were formed in different centers. In

²⁰*Ibid.*, pp. 343-349.

²¹ The influence of the doctrines of Spencer and Herbart had much to do with the fostering of historical instruction in the schools. The former advocated it as descriptive sociology and the latter regarded it as the source of social and sympathetic interest and as of primary moral value.

²² Johnson, Henry, *The Teaching of History*. New York, 1916, pp. 127-130.

²³ Boston Board of Supervisors. *School Document No. 3*, 1900.

1830, William C. Woodbridge delivered a lecture on "Vocal Education as a Branch of Common Instruction," and in 1836, Lowell Mason of the Boston Academy of Music succeeded in persuading the Select School Committee of Boston to adopt a memorial in favor of music. In 1837, the board resolved to try the experiment and in 1838, appointed Mason, supervisor of Music for the Boston schools. Other states followed this lead and music gradually became part of elementary education.²⁴

There were precedents from Europe to help the cause. Music was an integral part of German education and men like Barnard and Mann were indefatigable in its defense. German immigrants brought with them a love of song and the great singing societies were in vogue. The schools, at first loath to admit the branch, finally accepted it for its disciplinary value.²⁵

Naturally, because of the circumstances of pioneer life, the colonists would have little interest in drawing. Franklin noted its economic importance and included it with writing and arithmetic. Over a century elapsed before popular interest was awakened.²⁶ The First International Exposition in 1851, by demonstrating the inferior quality of English workmanship, when compared with continental, convinced the manufacturing interests of the importance of drawing; for drawing was taught on the continent but not in England. Influence was brought to bear on the Massachusetts legislature in 1860, to make drawing a permissive study.²⁷

The French Exposition of 1867 showed how English workmanship had improved with the introduction of drawing into the English schools. The result was that in 1870, the Massachusetts legislature passed a law making drawing mandatory in the schools. Pennsylvania, Ohio and California made similar laws at the time and other states soon fell into line.²⁸

Popular interest in Physical Education is of comparatively recent date. Men who worked the live long day in the clearings would scarcely see the need of any artificial exercise. But when the industrial changes of the early nineteenth century came and urban

²⁴ Jessup, W. A., *The Social Factors Affecting Special Supervision in the Public Schools of the United States*, p. 38.

²⁵ Hagar, Daniel B. *National Educational Association Proceedings*, 1885, p. 17.

²⁶ Jessup, W. A., *The Social Factors Affecting Special Supervision in the Public Schools of the United States*, p. 20.

²⁷ *Ibid.*, p. 21.

²⁸ *Ibid.*, p. 23.

life developed, the necessity for some sort of physical training became more and more apparent. The example of the German schools was noted. The German Turners came with their gymnastics and the Fellenberg movement preached its doctrine of exercise. The appeal of the latter was broader and met with greater sympathy, for exercise does not require the same output of energy nor necessitate the same training as gymnastics. The movement received great impetus from the development of physiology and hygiene about 1850. There was a decline of interest with the Civil War, but in the 80's the popularity of the subject was revived, largely through the influence of such organizations as the North American Gymnastic Union, the Y. M. C. A. and the American Association for the Advancement of Physical Education.²⁹

After the Civil War, there came a greater appreciation of the relations of the school with industry. The new industrial conditions afforded very little training for hand and eye. The specialization that was so general, did little to develop manual skill. Business and industry became interested in the possibility of manual training in the schools.

The Centennial of 1876, at Philadelphia, displayed the work of Sweden and Russia to such good advantage, that there was at once inspired a movement to incorporate their methods of manual training into the American schools. In 1879, the St. Louis Manual Training School was opened under the direction of C. N. Woodward. In 1884, Baltimore opened the first manual training school supported by public funds. Industrial institutions adopted the Fellenberg plan. All of these were secondary schools. In 1887, manual training was introduced into the public schools of New York.

The schools opposed the movement on the ground that it was not fostered by the people, but by "a class of self-constituted philanthropists who are intent on providing for the masses an education that will fit them for their sphere."³⁰ However, the Froebelians favored the movement, for manual training offered a splendid means of expression. Gradually the philanthropic basis gave way to an intellectual one. Murray Butler said in 1888, "It is inter-

²⁹ *Ibid.*, p. 64.

³⁰ Clark, J. E., *Art and Industry*. United States Bureau of Education, 1885-89, Vol. II, p. 917.

esting to note that an organization founded as a philanthropic enterprise has become a great educational force and has changed its platform of humanitarianism to one of purely educational reform and advancement."¹

The changing economic and social conditions of the last century were accompanied by drastic changes in home life. Home industry disappeared and even the home arts suffered when women took their places in the ranks of the wage-earners. The school must supplement home training. Skilful agitation resulted in the introduction of sewing and cooking for girls, and though there was a great cry of "fad," there were so many unanswerable arguments from actual conditions, that the success of the movement was assured, and today, the place of the domestic arts in the curriculum is being gradually conceded.²

It was the conviction of schoolmen rather than outside pressure, that made Nature Study a part of the curriculum. The Oswego schools, which represented the first considerable introduction of Pestalozzianism into the United States,³ systematized object teaching and developed a course in elementary science. Superintendent Harris furthered the movement in the schools of St. Louis and arranged a very highly organized and logically planned course.⁴ In 1905, the *Nature Study Review* was founded. This publication, edited by trained scientists gave a new turn to the movement. Science may be defined as completely organized knowledge, but knowledge completely organized cannot be given to children. This was the fault with Dr. Harris' course. Children should learn a great number of intimate things about nature and their information should be based on nature and not simply conned by rote. Later on as students in higher schools they may make the detailed analysis and classification of their knowledge which is necessary for the discovery of underlying general laws. This is natural science in the real sense of the word, but it is unsuited to the elementary school, where not science but the study of nature is in order. Nature Study aims at giving "the first training in accurate observation as a means of gaining knowledge direct from

¹ Jessup, W. A., *The Social Factors Affecting Special Supervision in the Public Schools of the United States*, p. 32.

² *Ibid.*, p. 35.

³ Parker, Samuel Chester, *The History of Modern Elementary Education*, p. 330.

⁴ *Ibid.*, pp. 333-334.

nature and also in the simplest comparing, classifying and judging values of facts; in other words to give the first training in the simplest processes of the scientific method."³⁵

Of course there are practical reasons for teaching Nature Study in the schools. Pestalozzi advocated observation and object teaching for the purpose of sharpening perception. But over and above this, the knowledge of nature and the awakening of interest in natural science have a social value. No man who is ignorant of the rudiments of science can claim to be educated today. Herbert Spencer's essay, "What Knowledge Is Most Worth," had a tremendous influence in this country, though it was intended primarily as an attack on the strongly intrenched classicism of the English secondary schools, and it went far toward bringing about the introduction of science into the elementary schools.³⁶

Reading and literature offer another argument in favor of Nature Study. The shift of the population from the country to the city and the universal preoccupation with the problems of urban life, has resulted in the appearance of a generation that is stranger to the charm of wood and field, to whose mind birds and flowers are objects of indifferent interest. Naturally, when these children meet with allusions to nature in literature, they miss the real meaning and only too often read empty words. Dr. G. Stanley Hall, in an investigation of the content of children's minds, found a surprising ignorance of some very commonplace objects among Boston children.³⁷ These children would not have the necessary mental content to apperceive the meanings pervading literature and could never acquire good literary tastes.

From this brief review, it can be seen that every new subject, with the possible exception of nature study, that has been introduced into the curriculum, has been fostered by definite social needs and not by the dreams of educational theorists. Even Nature Study answers real practical demands. Not a single subject can be dispensed with, if the elementary school is to perform its proper function in American life. The schools of other nations

³⁵ Quoted from the *Nature Study Review*. By Parker, Samuel Chester, "The History of Modern Elementary Education," p. 340.

³⁶ Parker, Samuel Chester, *The History of Modern Elementary Education*, p. 338.

³⁷ *Pedagogical Seminary*, Vol. I, pp. 139-173. Among other things, 72.5 per cent of these children had never seen a bluebird, 87.5 per cent had never seen growing oats, 87 per cent had no knowledge of an oak tree, 61 per cent had never seen growing peaches, etc.

are essaying quite as much. Over and above the three R's, the English schools teach drawing, needlework, singing, physical training, geography, nature study, history and a surprisingly complete course in religious instruction. The French and German curricula are quite as crowded.³⁸ The changed conditions of modern living must be borne in mind by all who would criticize educational procedure. The evolution of industrial society forever precludes a return to the methods of the past. When society was less complex, much could be accomplished by the agencies of informal education, particularly by the home. Today these agencies are unequal to the task and the burden has been shifted to the school. If the school is to be a real educative agency, it must meet this growing responsibility.

Yet the fact that new subjects were only too often introduced haphazardly and with little attempt at correlation while obsolete matter was not always eliminated has brought about an overcrowding of the curriculum. Lack of adequate arrangement of subject-matter affects the quality of the teaching and operates to bring the new subjects into disrepute with those who expect the schools to provide them with clerks and accountants who are capable of a certain amount of accuracy and speed in their work.

Moreover there have been great changes in the content of the single subjects. Arithmetic has changed to meet modern requirements, but very often continues to insist on applications and processes that have lost their practical value and are preserved merely for disciplinary purposes.³⁹ Geography has been encumbered with a discouraging mass of astronomical, mathematical and physiographic detail that could not be properly included in the modern definition of the subject. History is no longer content to tell the story of our own country to seventh and eighth grade pupils, but seeks entrance into the program of every grade and would include the entire past. Reading and writing have branched out into formal grammar, composition, literature, language study and memory gems. Manual training has developed into industrial arts; with nature study has come elementary agriculture. The result is confusion, nerve-racking to the teacher, puzzling to the child and disastrous for the best interests of education.

³⁸ Payne, Bruce R., *Public Elementary School Curricula*. New York, 1905, pp. 107-156.

³⁹ Monroe, W. S., *The Development of Arithmetic as a School Subject*, p. 148.

It was at the Washington meeting of the Department of Superintendence of the National Educational Association, in 1888, that President Eliot in his address, "Can School Programs be Shortened and Enriched?" first brought to focus the question of reorganizing American education. Among other things he asserted the possibility of improving the school program. In 1892, at the suggestion of President Baker, of the University of Colorado, the National Council appointed a Committee of Ten, under the chairmanship of President Eliot, to examine into the subject matter of secondary education for the purpose of determining limits, methods, time allotments and testing. The report while dealing ex professo with secondary education, "covers in many significant respects, the entire range of the school system."⁴⁰ The report provoked wide study and comment not only at home but abroad. In 1893, the Department of Superintendence appointed a Committee of Fifteen on elementary education. Its work was divided into three sections—the training of teachers, the correlation of studies and the organization of city school systems. Each sub-committee prepared a questionnaire which was sent to representative schoolmen throughout the country and the results reported at the Cleveland meeting in 1895.⁴¹

The sub-committee on the Correlation of Studies worked under the chairmanship of Dr. Harris, later Commissioner of Education. Dr. Harris' report has become one of the most important documents in American educational literature. Yet it failed to suggest anything immediately workable in the way of a solution of curricular difficulties. "Dr. Harris set himself the task of setting forth an educational doctrine—the task of formulating guiding principles that underlie educational endeavor. He therefore pushed the study of correlation beyond a mere inquiry into the relief of congested programs by means of a readjustment of the various branches of study to each other, to a more fundamental inquiry, viz., What is the educational significance of each study? What contribution ought each study to make to the education of the modern child? What is the educational value of each study in correlating the individual to the civilization of his time?"⁴²

⁴⁰ *Report of the Committee of Ten*. National Educational Association Proceedings, 1893.

⁴¹ Bunker, Frank Forest, *Reorganization of the Public School System*, p. 50. *Report of the Committee of Fifteen*. New York, 1895, published by the American Book Company.

⁴² Hanus, Paul H., *A Modern School*. New York, 1904, p. 225.

In 1903, at the suggestion of President Baker, a committee was appointed to report on the desirability of an investigation into the Culture Element and Economy of Time in Education. The committee set out to determine the proper period for high school education and the devices already in use for shortening the college course. A preliminary report was made at Cleveland in 1908.⁴³ The Committee was increased to five members and presented a brief report at Denver in 1909.⁴⁴ In 1911, President Baker presented the conclusions he himself had reached.⁴⁵ Among other things, he stated his belief that the tools of education could be acquired at the age of twelve. Elimination of useless material will stimulate the interest of the pupil and result in better effort.⁴⁶

The Seventeenth Yearbook of the National Society for the Study of Education, 1918, carries the third report of the Committee on the Economy of Time.⁴⁷ It contains studies of minimal essentials in elementary school subjects and a symposium on the purpose of historical instruction in the seventh and eighth grades. The studies are made in the light of social needs and conditions, and while no one of them could be considered absolutely final and satisfactory, they indicate a tangible and objective method of approaching the vexed question.

There have been a great number of other attempts to meet the difficulty, some of them quite notable and encouraging. Courses of studies have been worked out by individual systems, with an aim of meeting the growing function of the school on one hand and the congestion of the program on the other.⁴⁸ Surveys of great school systems have one and all considered ways and means of reorganizing the curriculum.⁴⁹ A very valuable report was published in 1915 by the Iowa State Teachers Association, Committee on the Elimination of Subject Matter. In its Sixtieth

⁴³ National Educational Association *Proceedings*, 1908, p. 466.

⁴⁴ National Educational Association *Proceedings*, 1909, p. 373.

⁴⁵ National Educational Association *Proceedings*, 1911, p. 94.

⁴⁶ *Economy of Time in Education*. United States Bureau of Education *Bulletin*, 1913, No. 8. Contains a complete account of the work of the Committee on "The Culture Element and the Economy of Time in Education."

⁴⁷ *The Seventeenth Yearbook of the National Society for the Study of Education*, 1918, Part I, Third Report of the Committee on Economy of Time in Education.

⁴⁸ Especially noteworthy are the courses worked out in Baltimore, Boston, and in the Speyer and Horace Mann Schools, conducted in conjunction with Teachers College, Columbia.

⁴⁹ cf. Cleveland, St. Paul, San Antonio, Portland Surveys. Also McMurry, Frank, *Elementary School Standards*, New York, 1914.

SCOPE OF THE FOURTEENTH CENSUS EXTENDED

WASHINGTON, November 2.—That the Fourteenth Decennial Census, on which the actual enumeration work will begin January 2, 1920, is to be the most important ever taken is shown by the fact that the act of Congress providing for this census expressly increased the scope of the inquiries so as to include forestry and forest products, two subjects never covered specifically by any preceding census.

The inquiries to be made relating to population, manufacture, mines, quarries and agriculture were also extended in their scope by Congress, the keenest interest over the forthcoming census having been shown by the members of the census committees of both the House and Senate while the law was under consideration.

The statistics gathered on mining will include all oil and gas wells. Many startling developments in this important branch of the nation's resources are looked for by census officials. The figures gathered in Texas, Oklahoma and Kansas will no doubt prove to be those most eagerly sought for, as shown by inquiries already received by the Census Bureau.

The compilation and gathering of forestry and forest products statistics will be in charge of a special force of experts. The accurate and comprehensive figures gathered concerning this vital natural resource will be much in demand, and the comparisons made with conditions existing before the war will be of great interest.

Agricultural statistics will likewise be the subject of special effort on the part of the Census Bureau, as the importance of farming is being realized by the average citizen far more than ever before.

the highest life yet known to man, the cathedral, the university, the fine arts, perfect taste, moderation and balance of spirit, and supreme reverence for those shadows of heaven, the good, the true and the beautiful, not alone in the realm of matter, but also in the higher eternal realm of the soul.

There came a day long ago when the world's greatest human teacher, Socrates, was called on for the supreme test of his philosophy. His cup of hemlock remains forever the monument of his consistency and the evidence of his ethical teaching. Other philosophers, guides of mankind, have walked the same dolorous way, but to none has come the supreme opportunity for confessing truth and justice in so full a measure as to you. Standing amid the ruins of your church and your country you have cried aloud to all mankind in embattled protest against the greatest crimes and the most complete injustice of all time. And to you has come back an echo of adhesion, approval, and sympathy from the modern world which does it honor, and proves that amid so much error and vice, so much oppression and degradation, the heart of humanity yet beats true to the great doctrines of Catholicism, both of theory and of practice, of thought and of conduct.

For it is not so much you who cried aloud to your people and to the world in those dark days of menace and fear, but the very heart of our Catholic philosophy of life. By your lips spoke the great leaders of Catholic thought, Thomas and Bonaventure and Scotus, Suarez and Bellarmine, the great sufferers for right and justice, the Leos, the Gregorys, the Innocents, and by whatsoever name are known those mouth-pieces of the Gospel, of Catholic tradition of ecclesiastical history, and of our immemorial religious life in face of the ever-changing figure of this world.

We hail in you the last-come of the great line of Catholic teachers of philosophical and religious truth, not as it emerges from the nebulous regions of individual reflection, but as it shines from the revealing and directing agency of the Holy Spirit, ever present in the Church of God, but never more so than in the hours of confusion and oppression.

That your teaching, indeed, was one day enhanced in moral impact and opportunity by the pastoral office was not due to your own rare genius, your own firm grasp of its basic tenets. On the other hand it is your due that, like Thomas à Becket and a hundred other great bishops, you withstood the absolutism of your day and place, though unlike your predecessors you have lived to see an unexpected retribution and to receive from all mankind the highest measure of approval ever yet given to an individual champion of right against wrong, of justice against oppression, of the great ethical truths against

a perfect combination of modern hypocrisy, delusion, and barbarous force, cloaked over with the specious names of science, progress, and social necessity.

Yes, we are very proud that it is a Catholic bishop, a prince of our Holy Church, the right hand and the ear and eye of Benedict XV, who rises morally dominant above the welter of these five years. That glory can never depart from the annals of modern Catholicism. Such a fruitage of its teachings argues the soundness and the viability of the ancient root, and incidentally puts to shame much of the vague subjective teachings of recent philosophy, as impotent to guide men and women along the immemorial paths of right and justice, of universal equity and moderation in the conduct of mankind and the development of life and society.

On the occasion of his double jubilee of the priesthood and the cardinalate your noble University of Louvaine conferred upon our Eminent Chancellor, Cardinal Gibbons, the honorary degree of Doctor of Sacred Theology. He lives in vigorous health of body and mind to return the honor this day, by whatever marvelous changes it becomes his supreme joy to confer upon you the same dignity, and in you upon that venerable seat of Catholic learning whose fame today trumpeted the world over, in protest it is true against a supreme wrong, a mighty tort against learning and the mind, but also, however unconsciously, as an approval of its work through the centuries, culminating in your honored self and in the attitude of your people through a luster of infinite sorrow and the eclipse of every hope. Slowly, perhaps, this great center will rise again from its material ruins, but swiftly already has come about its true resurrection in the person of its head and father, through whom it is today so widely known and honored that never more can it be neglected in the annals of any learning headed for life and service, for all the goods of a higher order, intellectually and morally. In begging you to accept at its hands this degree, our Faculty of Theology feels itself highly honored that so eminent a name should henceforth forever be inscribed on its annals, while the Eminent Chancellor and the Trustees of the University rejoice that they can bestow upon you the highest honor in their power. Professors and students of our University join with the Rector in wishing you great happiness during the years that remain to you, and have only one regret, namely, that circumstances made it impossible to welcome you formally at Washington, though we are greatly consoled by the opportunity of thus honoring you under the hospitable roof of a most distinguished alumnus of the Catholic University.

THE CURRICULUM OF THE CATHOLIC ELEMENTARY SCHOOL.* A DISCUSSION OF ITS PSYCHOLOGICAL AND SOCIAL FOUNDATIONS

BY GEORGE JOHNSON

(Continued)

SUBJECT-MATTER AND SOCIETY—THE PAST

Two elements are basic in any valid philosophy of education, the needs of society and the needs of the individual. The child enters upon life, his powers undeveloped, his mind shrouded in ignorance, his habits unformed. By nature endowed with a set of instincts whereby he can effect certain elemental adjustments to his environment, he is utterly helpless in the face of that highly complex condition of human living that we call society. It is the function of education to raise the child above the level of his native reactions, to make him heir to the treasures civilization has amassed in its onward progress, and in the process of so doing, to develop his powers, to substitute for instinct rational habit, to impart to him the truth that shall make him free. In order to effect this, education must know the nature of the human mind and the conditions of its growth and development; but it must likewise be conscious of the character of the social environment for which it would fit the child. In other words its subject matter must be social as well as psychological, must prepare for life, the while it gives the power to live.

Regarded in one light, education is society's means of self-preservation and self-perpetuation. In the march of progress, human society stores up an amount of intellectual and moral treasure, builds up out of experience certain institutions, develops approved modes of procedure. These must endure, if progress is to have any continuity. Else each succeeding generation would have to relearn the lessons of life and living.

Accordingly it has always been the principal, though for the most part implicit and unconscious aim of the human race, to educate its immature members, to impart to them the knowledge and train them in the skills that are necessary to maintain a given

*A dissertation submitted to the faculty of philosophy of the Catholic University of America in partial fulfillment of the requirements for the Degree of Doctor of Philosophy.

social footing. The child must be adjusted to the environment. Among primitive peoples, this process was and is, comparatively simple. The father trained the son in the arts of the chase and of war, for the tribe demands first of all, food and protection. The mother, upon whom devolved all that concerned shelter and the preparation of food and clothing, trained her daughter in these activities. This was education for the immediate demands of practical life.⁵⁴ But over and above this was a training which we might call theoretical. It was not enough that the young should learn the arts of the present; race-preservation demanded a knowledge of the past. They listened while the elders of the tribe described in solemn cadence the adventures of the ancient heroes and in time themselves learned these epics by rote. The mysteries of nature came to be clothed in myth and natural phenomena to be ascribed to occult agencies. The conduct of the tribe, its mutual duties and obligations, as well as its religious life, constitute the matter of its theoretical education.⁵⁵

Primitive education is interesting as being primarily social. It is carried on in the midst of the group and initiates the child immediately into group life and needs. It is not intellectual and remote from life, as education among highly developed peoples tends to become. It deals with situations that are present and with problems that are vital. It is not without moral value, for the individual must continually submit his will to the group. It has a religious value, elementary and distorted though it be, for even the lowest savages believe in some sort of animism, whilst more developed tribes have a considerable religious lore which affords them some insight into the world of the spirit and aids them to find a supernatural sanction for the law of nature.⁵⁶

The discovery of the art of writing marks the beginning of education as a formal institution in human society. When men found that they could make permanent records and thus preserve and perpetuate their traditions, a new momentum was given to progress and civilization and culture were born. No longer were religion, history, morals and law left to the mercy of word of mouth. They were snatched from a precarious basis and made sure and lasting. Moreover, with the mastery of the art of writing, a wider and

⁵⁴ Monroe, Paul, *Text-book in the History of Education*. New York, 1914, p. 6.

⁵⁵ *Ibid.*, p. 7.

⁵⁶ Hart, Joseph Kinmont, *Democracy in Education*. New York, 1918, p. 20.

deeper kind of learning was made possible. The school became a necessary demand. If the social inheritance of the human race was to be transmitted by means of written record, men must learn not alone the art of making records, but of deciphering them as well. The art of writing called for its complement, the art of reading. These arts, being artificial, could not be acquired by mere unconscious imitation, as the practical arts had been acquired before, but called for formal, explicit education.⁵⁷

The introduction of reading and writing made another tremendous difference in the process of education. Heretofore, education had been immediate and direct; the school had been life-experience. Henceforward, it is indirect, effected by means of a mediating instrument, the book. As a consequence education tends to become remote from life and to take on an artificial character. A new problem arises, the problem of keeping education close to life, of preventing its becoming formal and theoretical, of guarding lest it render men unfit for life instead of efficient in practical concerns. This problem must be met by every age, for as society changes and the conditions of life become different, education must change too. The school must be kept close to every-day experience; to be really effective, it must be colored by present life. Yet because of the nature of the media with which it deals, it finds this adjustment difficult.⁵⁸ Means easily come to be treated as ends, and the book, instead of being regarded as the key to life, is accepted as life itself. The function of education as adjustment to the environment begins to demand particular emphasis.

Inasmuch as the present study is concerned with elementary education solely, we will confine ourselves here to an examination of the influence of social needs upon the beginnings of education in the various epochs of the world's history. Among earlier peoples elementary education was received in the home. There were nations who considered ability to read and write a common necessity, and not an art to be cultivated by any special group or caste. The early Israelites looked upon the Word of God as contained in the Sacred Scriptures as the most important thing in life, and demanded a knowledge thereof of every individual. The family was responsible for the imparting of such knowledge.⁵⁹

⁵⁷ Willmann, Otto, *Didaktik*, Braunschweig, 1894, Band I, p. 113.

⁵⁸ Dewey, John, *Democracy and Education*. New York, 1916, p. 9.

⁵⁹ Willmann, Otto, *Didaktik*, Band I, pp. 124-133.

Likewise the Chinese were inspired by religious reasons in their care for universal literacy. Though only the privileged were destined for higher learning, all the children of the realm might, if their parents desired, acquire the rudiments of reading and writing. The nature of the language rendered this learning exceedingly difficult and long hours must be spent in memorizing a great number of characters and in conning by rote the canonical books.⁶⁰

It remained for the Greeks to organize a real system of education, and though in the beginning it was rather indefinite in character, still it showed the same general arrangement as the schools of today. The first period extended from the sixth or eighth to approximately the fourteenth or sixteenth year; the second period lasted until the twenty-first year and the last from that time onward.⁶¹ The first period was that of school education, the second, the college, which in Sparta lasted until the age of thirty,⁶² and the third, university education.

Before the introduction of written language, the education of the Greek child, resembled very much that of youths of other early nations. The knowledge he acquired was gleaned incidentally or by imitation, whether at home or abroad. The aim was preparation for the practical life of a citizen. From the earliest times of which we have record, there were two elements in Greek education, gymnastics for the body and music for the soul.⁶³ The latter had nothing to do with the training of the intelligence but was intended to strengthen and harmonize the emotions. With the introduction of the book came the school. Under its aegis, education gradually changed its character and became diagogic, as Davidson puts it.⁶⁴ The practical aim gave way to diagoge, or preparation for social enjoyment in the cultivation of the arts and philosophy. The Didaskaleon, or Music School, widened its

⁶⁰ Monroe, Paul, *Text-book in the History of Education*, p. 28. Despite the fact that the Oriental peoples were so largely engaged in trade and that the Egyptians in particular were such tremendous builders, it is curious to note that there are no records of the teaching of arithmetic and mathematics. Among the Egyptians, there were, however, institutions conducted in conjunction with those destined for higher learning, where architecture, sculpture and painting were taught.

⁶¹ *Ibid.*, p. 83.

⁶² *Ibid.*, p. 75.

⁶³ Davidson, Thomas. *The Education of the Greek People*. New York, 1906, p. 61.

⁶⁴ *Ibid.*, p. 58.

scope and introduced literary and moral instruction. Reading, writing and arithmetic were taught, besides patriotic songs and the great epic poems.

Sparta, whose civilization was primarily military in character, provided schools that gave little place to reading and writing, but insisted on physical training, discipline and the recital of ancient deeds of valor for the purpose of fostering martial virtue.⁶⁵

With the close of the Persian Wars, a mighty change took place in the life and thought of the Greek people. The change had been foreshadowed, in a manner, by the intellectual readjustment that had been taking place in Athens prior to the war.⁶⁶ Early Greek life had been dominated by the current mythology and the morals of the people looked to the gods for sanction. Gradually, however, the ancient polytheism had lost its hold, though the religious rites that had grown up around it continued to hold sway. The social order was strengthened by these rites as well as the ideal of community life that had survived the religion which had sponsored its origin. The reflective thought that had undermined the worship of the gods, now turned itself to a criticism of the existing political and social ideals, and gradually gave rise to an individualism that was no longer content with yielding an unthinking allegiance to the group. The Persian Wars resulted in the hegemony of Athens, a leadership based not so much on the common choice of the other states, as upon Athenian assertiveness. But the individualism practised by Athens in foreign matters, reacted within her own walls. The Sophists rose, their critical philosophy questioning everything and blasting the very foundations of the state. Institutions long maintained on the basis of habit, trembled in the balance and opinion waged war on conviction born of an authority no longer recognized.⁶⁷

Naturally this change in thought had its effect upon society. The spirit of the environment became individualistic rather than social, and Man, rather than the State, came to be regarded as the measure of all things. There was a corresponding shifting in the ideals of education. The schools began to strive for the improvement of the individual in place of preparation for civic life. The old rigor of the gymnasium, intended to impart strength and vigor to the body in order that it might become a fit instrument for the

⁶⁵ Monroe, Paul, *Text-book in the History of Education*, p. 75.

⁶⁶ Davidson, Thomas, *The Education of the Greek People*, p. 79.

⁶⁷ *Ibid.*, p. 83.

performance of civic duties, was relaxed and the new ideal became the acquiring of grace and beauty for the purpose of enjoyment and cultured leisure. There was likewise a change in the Music School. Where the old aim had been the development of those mental qualities which would enable a man to play a worthy rôle at home and in the market place, the new aim became individual happiness. A new poetry supplemented, if it did not entirely supplant the traditional epic; the strong Doric airs gave way to the lighter Phrygian and Lydian. Discussion and intellectual fencing became the order of the day and eventually fostered the introduction of grammar, logic and dialectic. The program of the lower schools was almost modern in the variety of subjects it offered.

Socrates sought to reduce the sophistic chaos to order by his doctrine of the idea and the dialectic method. He sought to reestablish the old social order, based as it was on habit, on a new principle derived from reflection. His influence was responsible for the introduction of dialectics in the schools. Physical training was forced to assume a role of lessening importance.⁶⁸

Plato's teaching concerning the nature of ideas and his theory of the State, while it did not effect any profound change, had its influence on educational thought. He regarded the school as a selective agency for determining the class in society to which a man shall belong. At the end of the primary period, it should at once be seen who is adapted by nature to become the craftsman, the soldier or the ruler. Plato would bridge the chasm between the practical and the diagogic, by demonstrating that only the select few are fitted for the latter. Davidson says, "The education which had aimed at making good citizens was spurned by men who sought only to be guided by the vision of divine things. Hence the old gymnastics and music fell into disrepute, their place being taken by dialectic and philosophy, which latter Plato makes even Socrates call the highest music."⁶⁹

Aristotle's educational ideas did not differ essentially from Plato's. Only the prospective citizen should be educated and citizenship is a boon to be conferred only on the most worthy. Merchants, artisans and slaves are to be excluded. Physical training should come first, followed by the moral and the intellectual. Intellectual nature is man's highest good and can be acquired by means of the traditional subject-matter of the schools,

⁶⁸ Davidson, Thomas, *The Education of the Greek People*, p. 113.

⁶⁹ *Ibid.*, p. 139.

provided that something more than its utilitarian character be kept in view. "To seek after the useful does not become free and exalted souls."⁷⁰ Music is important as a means of amusement and relaxation; dialectic and logic are fundamental.

Thus did the changing ideals and conditions of the Greek people reflect themselves in education. In the beginning practical and civic in character, Greek education gradually assumes a theoretical complexion, and the farther it progresses in this direction, the less universal does it become. At first it included all classes, for every man is a citizen of the state. But when Plato drew up a plan of the state wherein some were destined to rule and others to obey, and when Aristotle closed the doors of citizenship upon such as worked at menial tasks, the school tended to become an esoteric institution. The effects of all this on subject matter are plainly discernible. Diagoge, more and more theoretically interpreted, becomes the ideal; Gymnastics and Music, so cherished in the beginning, fall into a neglect that borders on contempt. The history of Greek education affords an interesting example of the manner in which education is affected by the environment. The school is intended as a preparation for life; the quality of the life considered desirable at any given time, will always determine the quality of the preparation the school must give.

The same phenomenon evinces itself in the history of Roman education. The elementary school of the early Romans was the home, where the boy learned the arts of war and agriculture. The Laws of the Twelve Tables must be learned by heart and once mastered were the index of culture. The father taught the arts of reading and writing. Later on we find an occasional school referred to, in particular when through the agency of commerce and diplomacy, Greece came to be a factor in Roman life. Then it was that the Odyssey was adopted as a text in the schools and the Greek language became an element in subject-matter (233 B.C.). The elementary school was entered by boys of six or seven. It was known as the "ludus" and in it were learned the arts of reading and writing with simple operations in arithmetic. The Odyssey, in Latin, was the first reading book and a great many maxims and bits of poetry were copied in Latin and conned by rote. The custom of learning the Laws of the Twelve Tables was continued until the first century before Christ.⁷¹

⁷⁰ Aristotle, *Politics*, Vol. VIII, p. 3.

⁷¹ McCormick, Patrick J., *History of Education*. Washington, 1915, p. 538a.

¶ When the decline of Rome set in, we note once more that education is no longer fostered for the practical advantage of the whole people. It becomes a hollow, empty, formal process, making for affectation and dilettantism—a badge of distinction for a favored class. In other words, it gives preparation for a life that is neither worthy or universal. It produces weak and effeminate characters. The result in the case of Rome was the injustice and oppression in social life that sounded the knell of the Empire.⁷²

The educational concerns of the early Church were two-fold. On the one hand there was the duty of training the young in the doctrines and practises of Christianity. The world must come to know Christ Who is its only salvation, Whose words offer the only valid solution to its problems. In the beginning faith had come by hearing, but with the death of the Apostles the written Word assumed a tremendous importance. It demanded ability to read. At first such learning was given in the home, for the schools of the age were so thoroughly pagan in character, so much opposed in spirit and practice to the teachings of Christ, that men and women who were ever ready to lay down their lives in defense of their faith, would with little likelihood risk the faith of their children by allowing them to attend the existing institutions of learning.⁷³

On the other hand, the Church was ever conscious that though her children were not of the world, they were none the less in the world and must be able to maintain themselves in the struggle of life. At times, it is true, we are at a loss to determine the exact attitude of the Church toward secular learning. Tertullian, Chrysostom, Jerome, all great scholars themselves, condemned it as dangerous to faith and morals. When we remember that secular learning was largely comprised in the literary story of the pagan gods and that it subsumed a philosophy that was pagan, we can readily appreciate the attitude of the Fathers. Christ had come to save the world from precisely this sort of error, and until the old order had disappeared and the triumph of the Church was assured, it were better to attempt no compromise with the world.⁷⁴

There was provision for elementary instruction in the early monasteries. Every novice must learn to read; according to the Rule of St. Benedict, he is required to read through a whole book

⁷² Monroe, Paul, *Text-book in the History of Education*, p. 272.

⁷³ Lalanne, J. A., *Influences des Peres de L'Eglise sur L'Education Publique*. Paris, 1850, p. 7.

⁷⁴ *Ibid.*, p. 39.

during Lent. Moreover, in their great work of civilizing the barbarians, the Benedictines found that the interests of the Gospel could be best served if they fitted themselves to become teachers of agriculture, handwork, art, science and cultural activities of every sort.⁷⁵

Summing up, we may say that the early Christian schools cherished a religious ideal and responded to a religious need. Whenever they admitted subject matter that was secular, they did so with a view of serving a higher end. The environment to which they sought to adjust the child, was not the existing environment with its myriad evils, but an ideal environment to be effected through the transforming power of the Word of God. The schools that developed under this ideal came nearer to the notion of true education than any of the schools of antiquity. They sought not only information and external culture, but true education. Knowing was supplemented with doing, the theoretical was combined with the practical, faith required act. All things met in religion and thus was brought about a unity and coherence of subject matter that had not been approximated in the past.⁷⁶

Throughout the Middle Ages, religion continued to dominate life and consequently education. The Christian ideal permeated all the lower schools of the time, the Cathedral and Chantry schools, the great monastic schools and the schools established by the various religious orders. It was the soul of Chivalry and formed a background for the training afforded by the Guilds. Not that there was not wide provision made for secular learning, but secular learning was sought as a means of coming to the fulness of Christian life.

Charlemagne effected a great educational revival under the direction of Alcuin (795-804). The new nations must become heirs of the civilization that had preceded them, the while their own characteristics are developed. Education is the agency which can accomplish this end. The famous Capitularies gave minute directions as to the training of the young. The importance of religious training is emphasized and this in turn demands the ability to read and write, lest there will be "lacking the power rightly to comprehend the Word of God."⁷⁷ Schools for boys are

⁷⁵ Willmann, Otto, *Didaktik*, Band I, p. 239.

⁷⁶ *Ib. id.*, p. 240.

⁷⁷ Migne, *Patrologia Latina*, Vol. cv, p. 196.

to be established in every monastery and episcopal See, where they will be taught reading, writing, arithmetic and grammar.

The development of the higher schools with the Trivium and Quadrivium and the rise of Scholasticism, brought the civilization of the Middle Ages to its zenith, and the conclusion is valid that the tremendous work done in the Universities and the consequent spread of knowledge, could not but stimulate the lower schools. They supplied the knowledge of letters necessary for admittance into the Temple of Learning and with them can be classed the grammar schools, which according to the analogy represent the first and second floors of the edifice.⁷⁸

The Renaissance came and with it a new trend in education. Many causes operated to bring about the great rebirth of ancient learning, the return to the civilizations of Greece and Rome as to the fountain of wisdom. Scholasticism like all things human, saw the day of its decline. The later Scholastics lost sight of the end of their system, so eager were they for the mental game that its method afforded them. Formalism always breeds revolt and reaction, and when men like Dante, Petrarch and Boccaccio came forth to illumine the past with the beacon light of their intelligence, they found a world prepared to follow where they led. Italy always proud of her lineal descent from the Romans, hailed their message with joy. The past became the absorbing interest of the day. History was enthusiastically cultivated. More than that, actual life and daily experience were accounted subjects worthy of study. Things, not books and formulae were to be studied. The physical universe was opened to investigation and modern science was born; the emotions, which had suffered at the hands of the late Scholastics, came into their own. Ancient literature was the key to all this varied knowledge, revealing as it did the old, classic civilization as a kind of mirror of the present, wherein things so seemingly sordid in the garish light of the present, were reflected in a nobler and more ideal vision.

The elementary education of the time was concerned with preparation for the classical studies. The elements of Latin and Greek were taught as before, but now with a new end in view. It was no longer the Grammar, Rhetoric and Dialectic of the Trivium that the child anticipated, but the reading of the ancient masters.

⁷⁸ Cubberly, E. C., *Syllabus of Lectures on the History of Education*. New York. 1904, p. 85.

Not that the schools of the early Renaissance were mere literary academies. Vittorino da Feltre sought to prepare youths for life.⁷⁹ Literature was the basis, but this was because it was deemed best suited to give a liberal education, the education worthy of a free man. Erasmus was zealous for the knowledge of truth as well as the knowledge of words, though he held that in order of time, the latter must be acquired first. Object teaching, the learning of reading and writing "per lusum," arithmetic, music, astronomy—all were to be studied, but always in a subordinate way to, letters. Quite modern is Vives, in his treatment of geography, mathematics and history.⁸⁰ While all the humanists defended Latin as the language of the cultured man, they saw the necessity of training in the vernacular. True, it is to be learned in the home, but the teacher is to be ever on the alert to see that the native language is correctly written and spoken.

The great humanist schools were intended for noble and influential youths. But there was a ferment at work among the masses. Economic conditions were changing. The old feudalism was breaking down. Discoverers went forth to find new trade routes and free towns were springing up everywhere. A new impetus was given to commerce and a new type of education was demanded for the future merchant. Town schools were established, Latin in character but practical in their aim. Elementary adventure schools and vernacular teachers came into vogue. In 1400, the city of Lubeck was given the right to maintain four vernacular schools where pupils could be trained in reading, writing and good manners.⁸¹ There were also writing schools and reckoning schools. Sometimes the Latin schools taught arithmetic for disciplinary reasons. But merchants needed clerks who could manipulate number in business transactions and hence the reckoning master must teach "Latin and German writing, reckoning, book-keeping and other useful arts and good manners."⁸²

We note, then, that the needs of society affected elementary education during the period of the Renaissance, in a two-fold way. First, the humanistic character of the higher schools demanded linguistic training for those who were in a position to become

⁷⁹ McCormick, Patrick J., *History of Education*, p. 176.

⁸⁰ *Ibid.*, p. 202.

⁸¹ Parker, S. C., *The History of Modern Elementary Education*, p. 80.

⁸² Record of appointment of a reckoning master at Rostock, 1627. *Ibid.*, p. 80.

gentlemen and scholars. Secondly, the development of commerce and business called for a more universal ability to read and write the vernacular and to use numbers in a practical manner.

The study of the vernacular was given added impetus by the Protestant Revolt. The Bible became the basis of Protestant belief and must be made accessible to the masses. Hence the zeal to translate it into the vernacular and to teach the people to read. The Catholic Bible had long before been translated into the vernacular. The invention of printing stimulated the spread of vernacular literature of a secular kind and made ability to read an indispensable requisite for all who would take part in commercial affairs. Where the churches became nationalized, as in Protestant Germany, the State fostered education, though it is interesting to note that the rulers took care to provide Latin schools showing thus a preference for class education as against the education of the masses.

In England elementary schools were not provided by the State or the Established Church. The "dame schools," private enterprises, took care of this phase of education. Mulcaster said in 1581, "For the elementary, because good scholars will not abase themselves to it, it is left to the meanest and therefore to the worst."⁸³

The Catholic Counter-Reformation set great store by the spread of elementary education. The Council of Trent ordered parish schools reopened wherever they had declined and offered particular encouragement to those religious orders that had chosen the elementary school as the field of their endeavor. A new spirit of zeal fired the orders in question and synods and councils sought to apply the Council's directions. The Jesuits did not enter the field of the lower schools, but other Orders, such as the Ursulines did. Later on the Brethren of the Christian Schools took the elementary field for their very own, gave instruction in reading, writing and arithmetic, and exemplified the simultaneous method, a great improvement over the school procedure of the time and the foundation of the modern methods of school management.⁸⁴ These schools, it goes without saying, were religious in character; yet they did not fail on this account to provide the necessary preparation for practical life. They are a further example of the

⁸³ Watson, F., *English Grammar Schools to 1660*. Cambridge, 1909, p. 156.

⁸⁴ McCormick, Patrick J., *The History of Education*, p. 304.

Church's educational method throughout the ages—to seek first of all that which is the “better part,” but while so doing not to neglect the natural means that were intended as aids to salvation. She prepares her children for life in the world, though insisting ever that their welfare and the good of the world, consists in their striving not to be of the world.

Meanwhile new currents of educational thought were beginning to run in men's minds. Humanism, at first so full of warm, human life, had become devitalized. Formalism enveloped it. The languages of the ancients, once cultivated for their own intrinsic beauty and the depths of human emotion they expressed, were now cultivated for mere verbal reasons. Elegant speech was sought, not as a vehicle for elegant thought, but simply as a social grace. Erasmus had foreseen this eventuality and had sought to prevent it. Prophets of his order were Rabelais, Mulcaster and Montaigne. They preached the real purpose of the study of the classics, the study of ideas. This is the movement known to the history of education as Realism. Bacon, Ratke and Comenius carried its implications to further conclusions. Education is more than a training of the memory. Its materials are not all enclosed within the covers of a book. Learning is founded on sense perception; every-day experience has an educational value; the object should be known prior to the word. The vernacular is no longer simply tolerated, but comes into its own as a proper study in the schools. The social ills of the time direct men's attention to education as a means of amelioration. From this time forward the social character of education is emphasized more and more. All the knowledge that the race has acquired throughout the ages concerning man and nature, is to become the common heritage of all, that through it mankind may be bettered. Plato's philosopher king is being forced to abdicate.⁴⁴

When the seventeenth century came, the new realism had met with such favor from society and taken such complete hold of the schools that the traditional literary and classical curriculum must needs find new grounds to justify its position. A new theory was formulated, which recognized the inadequacy of classical training as a direct preparation for practical life, but which maintained that direct preparation is not educative in the best sense of the word. The ideal procedure is to prepare for life by indirection.

⁴⁴ Monroe, *Text-book in the History of Education*, p. 482.

This is accomplished by the development of the individual character and the building up of general habits which will function in any situation. It is not the thing learned that matters, but the process of learning. The old languages offer certain difficulties in the encountering of which the mind receives the best kind of training. "Studies are but, as it were, the exercise of his faculties and the employment of his time; to keep him from sauntering and idleness, to teach him application and to accustom him to take pains and to give him some little taste of what his own industry must perfect."⁸⁶

John Locke, though his philosophy of education might as justly be classified with that of Montaigne or Bacon, or even in some points with that of Rousseau, is generally regarded as the father of the theory of formal discipline. Locke regarded the perfection of life as consisting in the love of truth, to attain which the mind must be properly educated. Education should aim at vigor of body, virtue and knowledge. The first is to be obtained by inuring the child to physical hardship, the second by the formation of good habits and the discipline of impulse, the third by training the mind in the process of learning, first of all by preparing it for learning and then by exercising it in the observation of the logical connection and association of ideas.⁸⁷

The disciplinary ideal has influenced education even to the present day. The English public schools subscribe to it, it suggests the name of the German Gymnasia, and even here in America, where the elective system has largely replaced it in the higher schools, it still affects the elementary school. Only with the greatest reluctance, do the schools admit content studies. Even when new subjects are introduced through social pressure, schoolmen hasten to justify them on disciplinary grounds.⁸⁸

The eighteenth century was a period of ferment. On the one hand, society, as represented by the so-called privileged classes, was becoming more and more artificial and trivial in its interests. The architecture of the time, with its redundancy of ornament, its weakness of design and its at times almost fantastic orientation, is a significant expression of the spirit of the generation. A life of

⁸⁶ Locke, John, *Thoughts on Education*. Quick Ed., pp. 75-76.

⁸⁷ *Ibid.*, passim.

⁸⁸ Jessup, W. A., *The Social Factors Affecting Special Supervision in the Public Schools of the United States*. Shows how disciplinary reasons have been alleged by the schools in justification of the newer subjects.

elegant leisure and diverting amusement was the ambition of the upper classes and education was regarded in the light of this ideal. Literature and art were cultivated as the embellishments of life and things practical were despised as beneath the level of the gentleman. On the other hand, the lower classes, poor, overworked, with little or no opportunity of beholding life in its kindlier aspects, were becoming sullen and restless. The feeling that there was nothing in the essential order of things which doomed some to slave while others spent their days in magnificent idleness, was becoming more and more explicit. The towns established in the Middle Ages under the inspiration of commerce and improved methods of production, fostered the growth of a middle class, the Bourgeoisie. This class, active, resourceful, powerful in business, was steadily extending and deepening its influence. Out of its ranks were recruited the legal profession of a given realm, the lawyers and lesser officials. It became ambitious for political power, until that time vested in a decadent nobility, and stretched forth its hands to position and embellishment, so long the sacred heritage of birth and class.

The Bourgeoisie were interested in science and learning. Science flourished during the period, and we behold the emergence of great lights like Newton, Leibnitz, Galvani, Volta, Lavoissier, Cavendish, Haller, Jenner and Buffon. Encyclopedias were published and royal societies and academies of science were founded.⁸⁹

The success which greeted the human mind in its attempts to solve the problems of the physical universe, stimulated it to inquire into the secrets of social living. The power of Reason was exalted; no limits were admitted to the possibility of its accomplishments. Divine Revelation and ecclesiastical direction were regarded with impatience. Rationalism became the order of the day and a new philosophic era, the era of the Enlightenment was proclaimed. Voltaire is the great name of the period, and he the product of the Bourgeoisie. He attacked the Church, scoffed at Revelation, exalted experimental science and became the prophet of Deism. His efforts were seconded by the Encyclopedists in France—the Encyclopedia being “more than a monument of learning; it was a manifesto of radicalism. Its contributors were the apostles of rationalism and deism and the criticism of current

⁸⁹ Hays, Carlton, J. H., *A Political and Social History of Modern Europe*, New York, 1916. Vol. I, pp. 413–418.

ideas about religion, society and science, won many disciples to the new ideas."⁹⁰

The immediate effect of the Enlightenment upon the minds that came under its spell, was a formalism even colder and more artificial than that which afflicted society before its advent. A new aristocracy developed, an aristocracy of learning, which, though it professed to hold the key to a better order of things, had really very little sympathy with the masses and awakened little enthusiasm in the heart of the common man. The cult of the reason degenerated into mere cleverness and affectation, a mere outward seeming that cloaked the meanest selfishness and tolerated the worst injustice.

On the other hand the Enlightenment planted a seed which in due time was destined to bear its fruit. The social correlate of the philosophy of the day was Individualism. Custom and tradition being ruled out of court, the appeal was made to the intelligence of the individual. Educationally this meant less insistence on religion, on history and social ethics, and zeal to build up virtues of a rather abstract quality. This ideal made itself felt in the lower schools in a contempt for the traditional catechism and primer, an insistence on the practical arts, and an over-emphasis on the instruction side of education. This latter was in line with the doctrines of rationalism. The reason being all-powerful, it followed that the reason should be cultivated in preference to the other powers. The feeling side of education was neglected.⁹¹

But the social ills of the day were too real to be thus reasoned away. The people were demanding relief. Like the Sophists of old, the philosophers of the Enlightenment blasted away the foundations of the existing order without offering anything constructive in its stead. Historically the result was the French Revolution; philosophically and pedagogically, it was the thought of Jean Jaques Rousseau. Rousseau, the apostle of Romanticism, detested the coldness of the philosophers and proclaimed that right feeling is as essential as right thinking. "Rousseau had seen and felt the bitter suffering of the poor and he had perceived the cynical indifference with which educated men often regarded it. Science and learning seemed to have made men only more selfish. He denounced learning as the badge of selfishness and corruption,

⁹⁰ *Ibid.*, p. 421.

⁹¹ Willmann, Otto, *Didaktik*, Band I, p. 349.

for it was used to gratify the pride and childish curiosity of the rich rather than to right the wrongs of the poor."²²

Rousseau raised the cry, "Back to nature." His educational ideas were not really new; they are implicit in all the great educational thought of all times. But because the education of the day had become so formal and pedantic, it seemed a new doctrine, and enthusiasts can be excused when they hail Rousseau as the "discoverer of the child." Children should be allowed to follow their natural inclinations and not forced to study things for which they have no love. Practical and useful subjects are of greater import than Latin and Greek. "Let them learn what they must do when they are men, not what they must forget." The *Emile* was read everywhere and with enthusiasm. "Purely naturalistic and therefore unacceptable to Christians, it is defective in purpose, having only temporal existence in view; it is one-sided, accepting only the utilitarian and neglecting the aesthetic, cultural and moral. Among so much error there was nevertheless some truth. Rousseau, like Comenius, called attention to the study of the child, his natural abilities and tastes, and the necessity of accommodating instruction and training to him and of awaiting natural development. His criticism served many useful purposes and in spite of his chicanery and paradoxes many of his views were successfully applied by Basedow, Pestalozzi and other modern educators."²³

The men who followed Rousseau may or may not have been aware of his influence. No doubt he was but the spokesman of a conviction that was general and which would have worked itself out even if he had never raised his voice. The tremendous social changes of the time and the new doctrine of human rights that had become prevalent, called for a reform in the world of the school. Again, it was but natural that science should discover that mental processes like other phenomena are subject to the reign of law. Henceforth we find education more concerned with its starting point than its completion. No longer is it the ideal of the gentleman, his mind well stocked with approved knowledge, his manner perfect, that predominates; the child with his unfolding powers, holds the center of the stage. Pestalozzi, on the theory that education is growth from within stimulated by the study of objects rather than symbols, sought by object study to awaken in the

²² Hayes, Carlton, J. H., *A Political and Social History of Modern Europe*, Vol. I, p. 423.

²³ McCormick, Patrick J., *History of Education*, p. 318.

child perception of his environment. Herbart goes further, and shows how Pestalozzi's precepts are not sufficient, that object study arrives nowhere unless ideas are elaborated. Pestalozzi's method is but the beginning; it presents to the child the world of sense. But the real end of education is virtue, and this is to be achieved by presenting to the child in addition to the world of sense, the world of morals. The presentations of sense must be worked over by the mind, assimilated and elaborated into ideas and judgments which finally produce action.⁹⁴ Instruction must so proceed that idea leads to idea; this is accomplished by means of apperception. Interest must be aroused that will become part of the child's very being and which will consequently direct his conduct.

Herbart made instruction the chief aim of education on the assumption that knowledge is virtue. Friedrich Froebel, with keener insight into child psychology, emphasized the importance of guiding the child in his own spontaneous activity. Learning is an active process.⁹⁵ Expression must be stimulated. The materials of education must be drawn from life as it now is, for we best prepare for life by living.

Under this new inspiration, the school becomes a place for activity and not mere passive listening. The play of children is studied and its educational value noted. Handwork becomes an important instrument for exercising creative ability; nature study is cultivated as a source of natural interest and because it affords opportunity for activity.

The nineteenth century was scientific in character; hence it was but natural that the scientific element should seek entrance into the schools. There was a long and bitter controversy between the advocates of science and the defenders of the old classical ideal of a liberal education. In the end a new ideal of liberal education developed, placing value on everything that could make a man a worthier member of society. Science could not be left out of such a scheme, and chiefly through the influence of Herbert Spencer and his doctrine of education for complete living,⁹⁶ the claims of the new discipline were finally recognized.

⁹⁴ Herbart, John Frederick, *Outlines of Educational Doctrine*. Translated by Alexis F. Lange. New York, 1901, Ch. III.

⁹⁵ Froebel, Friederich, *The Education of Man*. Translated by W. N. Hailmann. New York, 1906, p. 8.

⁹⁶ Spencer, Herbert, *Education—Intellectual, Moral and Physical*. New York, 1895, p. 30.

From this cursory summary we see how educational ideals change from age to age to meet the change in social conditions. The prophets of the day generally turn to the school as a means of propagating their doctrine for they realize that their hope lies in the plastic mind of the child rather than in the formed and prejudiced intellect of the adult. It is no easy matter to prepare the soil when deeply imbedded rocks of conviction and the stubborn, tangled under-brush of habit and custom must first be cleared away. The mind of the child is a virgin soil which welcomes the seed and nurtures it to fruitfulness.

However it would be wrong to say that the schools of a particular age always respond to contemporary social ideals and needs. The education of primitive groups is immediate and direct, but when education becomes formal it tends to become conservative. Education as an institution exhibits the same suspicion of change that is characteristic of other institutions. It guards jealously the heritage of the past and is slow to approve the culture of the present. Though the Sophists scoffed at the religious and social foundations of ancient Greece, the schools continued to extol them because they at least afforded some positive sanction for public morality. The ideal of the orator dominated Roman education long after the function of the orator had lapsed into desuetude. Scholasticism waned in influence because it failed to take proper cognizance of the social and intellectual changes that preceded the Renaissance. The later humanists saw in the classics only an exercise in verbal intricacies. It is interesting to note that when civilization reaches a certain degree of culture, formalism usually eventuates, for the reason that culture tends to become abstract and divorced from reality. The school accentuates this condition and heeds the claims of the symbol rather than the thing, of the book rather than life.

The result is that the boon of education comes to be denied all but the favored few. Class distinction is born and the evils of privilege and oppression make their appearance. When reaction sets in reformers demand a more real and universal education. Montaigne, Locke, Rousseau, Pestalozzi, Froebel, and in our own day John Dewey, have regarded education as a means to social betterment. The same was true in other days of the work of John Baptist de la Salle. But the doctrines of men of this type do not as a rule affect contemporary practice, except in the case where they

found schools of their own for the purpose of exemplifying their ideas. Even then the results are merely local. The schools of tomorrow apply the doctrines of the schoolmen of today.

Now it would be ideal if the schools of each succeeding age were to adjust the individual perfectly to his present environment. But this would imply that society at any given time be self-conscious. It must know its own characteristics, its ideals, the function of its institutions and its means of control. It goes without saying that society in the past has not possessed such knowledge. It is only in comparatively recent times that experimental science has turned its attention toward social organization; scientific sociology is as yet in the infant stage. The study of the past, shows us how certain institutions and forces have operated for the maintenance of order and the building up of social organization. But at the time it was the method of trial and error rather than a conscious ideal of procedure that was followed. The point of departure was the individual rather than the group.

Today, with the advance of the social sciences, the objective point of view is extolled over the subjective. Ways and means are being studied to control the group directly instead of indirectly by means of metaphysics and psychology.⁹⁷ Education is listed among the means of control. The school is no longer to be considered a philanthropic enterprise for rescuing the individual from the unfriendly forces that abound in his environment, but as a social instrument for fostering group ideals and insuring group progress. Education is made universal and compulsory because ignorance is a social danger that must be eliminated for the good of society.⁹⁸

This new conception of education as social control has tremendous possibilities for good or evil. The norm of control must be true and valid; if it is nothing more than mere expediency, the results will be disastrous. Moreover there must be a deep insight into social forces and phenomena. His philosophy affords the

⁹⁷ Bernard, Luther Lee, *The Transition to an Objective Standard of Social Control*. Chicago, 1911, p. 92.

⁹⁸ Ross, Edward Alsworth, *Social Control, A Survey of the Foundations of Order*. New York, 1901, p. 163. Ross charges that the Church was in the beginning too much interested in "soul-saving" to give much attention to the welfare of society. He fails to understand that the Church's zeal for the salvation of the individual soul resulted in a complete subversal of the old pagan ideals of life that had produced such corruption, oppression of the weak by the strong and caused the decay of society. The educational activities of the early Church afford a splendid instance of the power of the school to change the environment, to control the group.

Catholic educator a knowledge of the necessary fundamental principles which he must follow. These are to be interpreted in the light of present conditions. The school must answer the needs of the time. A knowledge of present social conditions is absolutely imperative for the formulation of a curriculum; otherwise the school will fail of its mission. This aspect of the relation of subject-matter to society will be considered in the following chapter.

(To be continued)

ROBINSON'S READINGS IN EUROPEAN HISTORY

The publication of Source Books should be hailed with satisfaction. We wish to get at the truth and, as far as possible, draw our knowledge from the spring itself. We always prefer to "see for ourselves." "The oftener a report passes from mouth to mouth the less trustworthy and accurate does it tend to become." The ideal would be to handle and examine the originals themselves and pick out and note the passages which are of importance. Most of the documents which bear on the history of the Middle Ages many of us could even read in the language in which they were written because during that period the common idiom of all the educated in Europe was Latin. But the ponderous tomes in which most of the sources are now deposited are inaccessible to most of us. The more should we welcome the opportunity to peruse and study at least a few of the most important passages in faithful translations. This is what the so-called source books, which are becoming more and more common in our days, make possible for us.

It is to be deplored that unfairness, often quite unintentional, can be practiced even in source books. The passages may be so selected as to give to some real fact an undue prominence; or some less reliable sources may be represented as on equal footing with better ones; or finally, the translation may be incorrect, or, if correct on the whole, may render some details less accurately.

It will certainly be worth our while to examine one of the more widely spread source books, at least in some of its important features.

James Harvey Robinson's *Readings in European History* is announced as "a collection of extracts from the sources chosen with the purpose of illustrating the progress of culture in Western Europe since the German invasions." We are not surprised at the insertion of secondary sources. Many a point would otherwise require a very large amount of original information—for instance, the more lasting conditions and customs of ancient times. If the secondary author is conscientious and fair, he will save us the trouble of study-

ing and analyzing the original sources, though, as remarked above, we should always prefer to look into the latter ourselves.

The work has two volumes, the first covering the period up to A. D. 1500. To this volume we shall here confine ourselves.

Volume I contains some three hundred pages of merely *secular matter*. They, with the additional information given by the author in prefaces and notes, are very welcome and interesting. There are twenty *bibliographies*, which cover about seventy pages. A peculiar charm is hidden in the detailed descriptions of the sources and source editions which form part of the book lists. Catholic authors are by no means neglected. Mann's and Pastor's *Histories of the Popes* are mentioned and not dismissed without remarks of praise. Special care has been taken to introduce the student into the knowledge of the older, mostly Latin, sources of our knowledge of the Middle Ages. Although the author repeatedly reminds the reader that all this is very incomplete, the beginner will perhaps thank him all the more for what is disclosed to him. Each bibliography has three parts. The third is devoted to source material in the stricter sense of the word. The first two give references to present-day historians.

The *Catholic Encyclopedia* is not mentioned. But the "Readings" were compiled in 1904. Had it been issued ten years later, I do not doubt in the least that that great Catholic publication would have been duly recommended. The small *Catholic Dictionary* by Addis and Arnold has found a place and is set down as a very useful book. There are some riddles, however. It does not appear how Sabatier's *Life of St. Francis* could be so favorably spoken of, when the same Church which declared St. Francis a Saint has put this life on the Index of Forbidden Books. One should think it is the Church that must know what precisely made the great poor man of Assisi a Saint.

The readings on events of a religious character cover about two hundred pages. Unfortunately a very large part of them cannot be said to have been chosen appropriately. It is certainly well to reproduce the famous section from Eugenius IV's bull *Exultate Deo* which authentically explains the na-

ture of the *Seven Sacraments* (p. 348). But the next chapter, "Tales Illustrating the Power of the Sacraments," does not illustrate that power at all (p. 355). There are two pious stories—one rather naive; both, however, translated in a reverent style—to illustrate the Real Presence of Christ in the Sacred Eucharist. To the non-Catholic reader they will simply furnish one more "proof" for the implicit belief in miracles which he has ever attributed to Catholics. He will be unable to recognize in them anything of the true efficacy of the Sacrament of Christ's Body and Blood.

The next story tells how a monk's confession blots out, in the devil's record, a little fault which the monk had committed. But that confession is not sacramental. It is the self-accusation made before the assembled monastic community.

One of the grandest features of religious life in the Middle Ages was the veneration of the *Blessed Virgin Mary*. It was the inspiration of knight and monk and maiden, of poet and artist and preacher. It furnished an ideal to the great and the lowly alike. Nothing would be easier than to fill pages with quotations from medieval prose and poetry on the glories of the Queen of Heaven. Robinsin gives us one single story, again a miracle story (p. 357). A monk and a married woman had sinned. Miraculously their reputation was restored to them, when with true contrition they implored the help of "the Virgin." This is all the non-Catholic reader will hear of that grand devotion which truly penetrated medieval Christianity to the very core. Unless the author was willing to say much more on this point, he should not have mentioned anything. Must not the non-Catholic reader begin to wonder what benefit, after all, present-day Catholics can derive from the veneration of the Mother of the Lord?

The next selection, meant to show the nature of the *Privilege of the Clergy* (p. 359 ff.), creates an absolutely erroneous impression. It is culled from the Philobiblion of Richard of Bury. The "Books" themselves are introduced as complaining of the ingratitude of members of the clergy, though the latter owe their position and privileges chiefly to the advantages secured by books. A clergyman may even be saved from the gallows by the books. A man accused of all sorts of excesses

stands before the secular judge. He has no friend to appeal to for help. But lo and behold, he is able to read the Bible, and thus proves himself to be a clergyman. He is immediately surrendered to the bishop, and "rigor is changed into favor." This again is all the non-Catholic, or, let us say, the modern man learns of that privilege. Nothing about the reasonableness of such an exemption, at any rate during a period when educated clerymen might otherwise be obliged to submit to the verdict of some rude, ignorant knight. Judging from this passage all the privilege was good for was to enable criminals to escape well-merited punishment. Here, again, either more illustrations should have been given or none at all.

It is impossible to see what we are expected to understand by *heresy*. A chapter (XVII, p. 371 ff.) is headed, "*Heresy and the Friars*." The first section is "Denunciations of the Evil Lives of the Clergy." Now, the unchurchly lives of priests, monks, and bishops are no heresy. The confusion in the use of this term, which is often observed elsewhere, should not be increased by works that have the name of a renowned historian on their title page. Ten pages are filled with reports, in prose and poetry," of the deplorable condition of the clergy with no counterpoise at all. And this another chief defect of the work. It nearly always puts in the foreground the less attractive, the blamable, even the repulsive, when speaking of ecclesiastical persons and conditions. The positive side, the grand, the lovable, is neglected or represented in such a way as to be overshadowed by the contrary. That the Church was a power for good, for the betterment of morals and manners, that she furnished the truest and strongest motives for pure and peaceful and useful living, is hidden rather than clearly set forth throughout the whole work.¹

¹Something similar is the case with the author's school text-book, "Medieval and Modern Times." There is a chapter in it, "The Medieval Church at Its Height." It begins by stating that "without them (church and clergy) medieval history would become almost a blank, for the Church was incomparably the most important institution of the time, and its officers were the soul of nearly every great enterprise." When reading on we cannot escape the impression that the author was immediately sorry for having given such a recognition to the Church. For the whole chapter is practically devoted to toning down the statement he has just made.

Concerning the *Scholastics*, the first impression given by the "Readings" is that of praise and respect (p. 458 ff.). But the toning down process begins at once. The section winds up by a quotation from Rashdall's "History of the Medieval Universities," which ends thus: "... the Summa Theologiæ of Aquinas, still the great classic of the Seminaries. To that marvelous structure—strangely compounded of solid thought, massive reasoning, baseless subtlety, childish credulity, lightest fancy—Aristotle has contributed assuredly not less than St. Augustine." Omitting the question whence the greater part of the material embodied in the Summa has been derived—from Aristotle, or St. Augustine, or the Councils of the Church, or the Bible—it is certainly amazing that such an insinuation against the professors of our seminaries should have been allowed to figure in this book.

One might really wish Robinson had left all questions of religion and theology severely alone. It would have been better for him and his work. This becomes still clearer by a closer examination of a selection to which he apparently attaches more than ordinary importance. It is taken from a work, which, he says, "has been quite properly called the greatest and most original political treatise of the Middle Ages." It is the famous *Defensor Pacis*, Defender of Peace, the principal author of which was one Marsiglio (Marsilius) of Padua (pp. 491 ff.).

During the first half of the fourteenth century there was a fierce struggle between Popes John XXII and Clement VI and the German king, Louis the Bavarian, who styled himself emperor, though he was never crowned by a lawful pope. Marsiglio was one of Louis' most active and most able followers. To give theoretical backing to the "emperors" extravagant demands he wrote the *Defensor Pacis*. The book is certainly radical enough. It would not have found many readers unless the soil had been prepared by the widely disseminated charges of wordliness, avarice, and unfairness hurled freely against priests, monks, bishops, and popes (see Guggenberger, II, par. 18). Marsiglio boldly stated exactly the contrary of what had so far been generally accepted in political matters, by high and low in all Christendom. The pope, he says, is not the

supreme head of the Church, but in every regard subject to the secular authority, which may even depose him if it sees fit. "With the consent of the human legislator, other bishops may, together or separately, excommunicate the Roman bishop and exercise other forms of authority over him." "No bishop or priest, or assembly of bishops or priests, may excommunicate any person or interdict the performance of divine services, except with the authority of the lawgiver (namely, the people)." The temporal possessions of the Church are of course to be seized by the temporal rulers. Several pages are filled with similar quotations.

And how does Marsiglio prove such astounding doctrines? Robinson does us the favor of quoting at least one instance, evidently the one which he considers the most brilliant. He introduces it with the remark: "Marsiglio's modern independence of thought and methods of criticism may be illustrated by the following passage, in which he questions a universally accepted belief of the Middle Ages." We reproduce the substance of the quotation.

The last chapter of the Acts of the Apostles, says Marsiglio, makes it very probable that St. Peter had not arrived in Rome before St. Paul was brought there as a prisoner. For when the latter, three days after his entry into the city, addressed the Roman Jews, they told him, "we neither received letters out of Jerusalem concerning thee, neither any of the brethren that came shewed or spake any harm of thee. But we desire to hear of thee what thou thinkest, for as concerning this sect (of the Christians) we know that everywhere it is spoken against." "I would," continues Marsiglio, "that any one anxious for the truth, and not bent on mere discussion, should tell me if it be probable that St. Peter had preceded Paul in Rome and yet made no proclamation of Christ's faith, which the Jews, in speaking to Paul, call a sect." In other words, he maintains that St. Peter could not have been in Rome before Paul, because Christianity was unknown. Now this latter supposition is the very acme of superficiality.

First of all, the words of the Jews show very clearly that they knew already many things of the "sect" of the Christians. It was not St. Paul who introduced the subject but the Jews themselves. It was evidently a burning question for them.

Could they not have heard about Christian doctrine, directly or indirectly, from St. Peter? Nay, if we suppose that the new religion was already accepted by numerous persons, who in that case must have been chiefly recruited from the Jewish colony in Rome, the words of the Rabbis sound very natural.

Moreover, and this is the worst for Marsiglio and his methods, only a few verses before the account of the meeting of St. Paul with the Jews, the text of the Acts says: "We came . . . to Puteoli, where, finding brethren, we were desired to tarry with them seven days; and so we came to Rome. And from thence when the brethren had heard of us they came to meet us as far as Appii Forum, and the Three Taverns. Whom when Paul saw, he gave thanks to God and took courage." This is found in Chapter xxviii, 13-15; the verses referred to by Marsiglio are in the same chapter, 17-22. These "brethren" were evidently Christians. Jews are not spoken of in this way by the author of the Acts. Nor would their sight have encouraged St. Paul. Nor would he have arranged for a meeting with the chief of the Jews three days after his arrival in the city. Forum Appii is forty, Tres Tabernae thirty miles from Rome. There seems to have been then, a goodly number of Christians in Rome, and among them many that could afford to travel such distances to meet the Apostle of the Gentiles. By looking a little more carefully, or rather just a little less carelessly at the text before his eyes, Marsiglio could have made the discovery that there were Christians in Rome before the arrival of St. Paul. Marsiglio's "modern independence of thought and methods of criticism" really appear in a very miserable light.

He adds a few more "critical" remarks, one of which is this: If St. Peter had been in Rome, "why did the author of Acts make absolutely no mention of the fact?" A few lines later, he states, "we must, following Holy Scripture, hold that St. Paul was bishop of Rome." We answer by asking the same question: If he was, why does the author of Acts make absolutely no mention of the fact? We can expect this the more as the sacred text says expressly that St. Paul remained in Rome two years—two long years, and no mention is made of any episcopal action, not even of a sermon, except the one interview with the "chief of the Jews."

As few of us will ever be able to examine the *Defensor Pacis* itself, we are indebted to Mr. Robinson for having given us this opportunity. We know now what an empty talker Marsiglio has been. Such a man was not able to produce an epoch-making work. If it were widely read, the reason was not depth of thought or solidity of argumentation, but the fact that it put into fluent Latin what, unfortunately, many would have liked to be true. It was written for non-thinking people, and the quotation in Robinson's Readings can appeal to non-thinking people only.

Many more sections could be pointed out as inaccurate or misleading in this otherwise so interesting and useful book. It is much to be regretted, that we are obliged to be on our guard even in works originating from such well-meaning authors. But we must not be reprehended for calling attention to defects like these. They injure considerably the value of publications, with the general tendency of which we are in full accord. Let us hope that some means be found to avoid such shortcomings in future.

F. S. BETTEN, S.J.

THE POPE'S MESSAGE TO THE CENTRAL-VEREIN

From the Vatican on the 18th of July, 1919.

Department of State
of His Holiness.

TO THE MOST REV. MONSIGNOR GEORGE WILLIAM MUNDELEIN,
Archbishop of Chicago.

MOST REV. ARCHBISHOP:

The information has come to the Holy Father that the Central-Verein, after the long interruption caused by the war, will soon meet again in the city of Chicago.

This information has been received with the greatest satisfaction by the Sovereign Pontiff, who is well acquainted with the splendid merits of its work. At the same time he is deeply grieved to learn that there is no longer with you your worthy president, Mr. Frey, whom it has pleased Almighty God to call to his eternal reward.

And now that the Central-Verein takes up its labors anew, the Sovereign Pontiff desires to pay it the tribute of praise it has well earned by the work it has so successfully accomplished in the past, and also to send to its members his fatherly greetings as a harbinger of an even happier future.

His Holiness has no doubt whatever that such a bright future is in store for them, because of those remarkable qualities which German-Americans have given proof of on every occasion, and particularly during the recent war. While keeping alive the love they bore for the land of their fathers, yet this has not hindered them from doing their full duty towards their adopted country, and nobly indeed have they responded to its different calls, pouring out for it lavishly their money, their service and their lives.

But now that the war has at last come to an end, there is offered an even more promising field for their beneficent zeal. It is, alas, only too true that this cruel war, which has so completely divided the human race into two opposite camps, has left behind it a trail of hate among the nations. And yet the world cannot possibly enjoy the blessed fruits of peace for any length of time unless that hatred be entirely blotted out

and all the nations be brought together again in the sweet bonds of Christian brotherhood.

To bring this about the Catholics in a more particular manner must lend themselves, since they are already closely united in the mystical body of Jesus Christ, and should therefore constantly give others an example of Christian charity. And in accomplishing this result, the work of the German Catholics in the United States, who, being united by the closest ties to both lately warring races, ought to be particularly successful.

Consequently, the Holy Father, to whose heart there is nothing dearer than the real reconciliation of the nations, and who has already addressed himself on this subject to the bishops of Germany, he now appeals to you in order that you too may cooperate in such a noble mission. Moreover, knowing the dreadful conditions under which our brethren in Germany are now living, the Sovereign Pontiff implores you most fervently to lend them every assistance, material as well as moral, and in the quickest and most effective way, especially facilitating the early resumption of commerce and all those benefits that naturally follow in its wake. *To this invitation the Holy Father feels certain that not only you will gladly respond, but all the children of your generous country without any distinction whatever, for surely they will be mindful of the great services their fellow-citizens of German birth and descent have rendered their country during this war. In this way they will become real benefactors of the human race and draw down upon their own nation Almighty God's choicest blessings.* And as a pledge of this, the Holy Father with an outpouring of fatherly affection bestows on Your Grace, on all who shall take part in the Congress, and on all of your faithful, the Apostolic Blessing.

All of this I am pleased to communicate to Your Grace, while with sincerest esteem, I beg to remain,

Your Grace's devoted servant,

PETER CARDINAL GASPARRI.

A NATIONAL PROGRAM FOR EDUCATION¹

A PROFESSIONAL ORGANIZATION FOR ALL TEACHERS

The profession of teaching and the national organization which represents that profession have been recognized by the highest authority of our Government. The National Education Association was chartered by Act of Congress "To elevate the character and advance the interests of the profession of teaching and to promote the cause of education in the United States."

The Association is devoted to the improvement of the professional status of the teacher, and its membership is open to all the teachers of the nation that the experience, needs and opinions of all may find effective expression and be mobilized and directed toward the promotion of education.

Such a professional organization, national in its scope and membership and sensible of its responsibility to the common good, can guarantee a professional opinion free from local, provincial or partisan taint, and command the confidence of the public and the support of the members of the profession. It must consistently and unselfishly serve the interests of the whole public and be free to reach its decisions and to offer its recommendations as the interests of the profession and the welfare of the schools may dictate.

The National Education Association by its declared purposes and its record of achievements is definitely committed to this policy.

COOPERATION WITH STATE AND LOCAL ORGANIZATIONS

The National Education Association seeks the cooperation of state and local organizations of teachers. The administration and control of public education is recognized as a function of the several states. In the exercise of this prerogative, the states have delegated large responsibilities and corresponding authority to local boards of education, thereby stimulating

¹ A statement of policies by the Commission on the Emergency in education of the National Education Association, adopted September 13, 1919.

local initiative and insuring local interest in the welfare of the schools. Organizations of teachers representing these state and local units are essential elements in this plan of educational organization. In order that these organizations may make the largest possible contributions to educational advancement there must be cooperation among them, and between them and the National Education Association. Only through such cooperation can the combined interests of the local communities, the states, and the nation as a whole be effectively subserved.

In recognition of these principles the Association stands ready to give to state and local organizations of teachers every possible assistance in promoting their plans and purposes in so far as these are in harmony with the purpose of the Association as set forth in its charter. The Association is pledged to exert all of its influence through its officers, its committees, its staff, and its publications to secure the enactment of such state and federal laws as will give proper recognition and support to public education and provide adequate compensation for teachers. It is pledged to urge unceasingly the establishment and maintenance of adequate standards with respect to preparation and qualifications of teachers, length of school terms and the enforcement of attendance laws, provisions for sanitary buildings and modern equipment, elimination of all class distinction and privilege from public education, and an increasing emphasis upon the study and investigation of educational problems.

At the Pittsburgh meeting in 1918 the Association voted to employ a field secretary who is now devoting his time to effecting closer cooperative relations with state and local organizations. This kind of service was considered of such great importance that at the Milwaukee meeting in 1919 the Association instructed its officers to employ additional field secretaries to further promote this cooperative work.

PARTICIPATION OF CLASSROOM TEACHERS IN DETERMINING EDUCATIONAL POLICIES

In the administration of the public schools we recognize boards of education as the representatives of the people. Theirs

is the responsibility to adopt the policies which will make for the development of public education and through public education for the development of our democratic society. We recognize the superintendent of schools as the executive officer chosen by the Board of Education to carry out its policies and to recommend to these representatives of the people the kind of action that will make for the realization of our educational ideals. At the same time, we know that teachers working in the classrooms of our public schools have contributed ideas that have had a determining influence upon educational progress. Through teachers' councils, through committees, through voluntary associations, and through individual recommendations, teachers have concerned themselves with the larger problems of educational administration to the great benefit of the schools.

Boards of education and administrative officers in those communities that have made the greatest progress have recognized this principle. In many places, by rule of the board or by invitation of the superintendent, teachers' organizations have been requested to make recommendations affecting courses of study, the adoption of text-books, types of building and equipment, the organization of special classes and special kinds of schools, and the formulation of budgets.

We believe that this participation by teachers is indispensable to the best development of the public schools. We believe that such participation should be the right and responsibility of every teacher. To this end we urge that boards of education by their rules recognize this right and provide stated meetings at which teachers will be heard. In order to guarantee such participation, we urge state legislatures—the final authorities through whose action local boards of education exercise the control now vested in them—to enact laws providing that teachers may appear before boards of education, and providing that these boards shall give them an opportunity to present their suggestions and proposals for improving the work of the schools.

If these steps are taken not only will the insight, knowledge, and skill of every teacher be made available for the promotion of educational progress, but the responsibility and influence of

the classroom teacher will be officially recognized, the calling will become thereby more dignified and attractive, and larger numbers of the strong and capable young men and women of the country will enter public school service as a life career. Next to the provision of better salaries for teachers, nothing will do more to raise the status of the profession and make its service attractive to the kind of men and women that the schools need, than the adoption of a policy that will lift the classroom teacher above the level of a mere routine worker carrying out in a mechanical fashion plans and policies that are handed down from above.

In recognition of the principles of democracy in public school service, there must be added to the wisdom of the boards of education and to the judgment and executive ability of their administrative officers the effective participation of class room teachers in the development of the policies which control education.

AN INTERNATIONAL EDUCATION ASSOCIATION

We believe that the public schools of all the great democracies of the world can, through cooperative effort, do much to conserve and promote the great ideals for which the war was fought and won. We hold, indeed, that a distinct responsibility rests upon the teachers of the allied and associated nations to pull on a broader plane than ever before their great function as trustees of the human heritage—to see to it that what has been gained at so great and so terrible a cost is sedulously safeguarded and transmitted without loss and without taint to each new generation.

So important is this problem and so great are the possibilities of international cooperation in effecting its solution, that the National Education Association has urged the creation of an international bureau of education in the League of Nations. As a step toward the establishment of such a bureau, and as the nucleus of an international association of teachers, it is desirable that an international conference of the teachers' associations of the free nations be held at an early date. Representatives of the Teachers' Federation of France have requested that the National Education Association of the United

States take the initiative in calling this conference. At the Milwaukee meeting of the Association, the proposal for a conference was approved and the Commission on the Emergency in Education was instructed to represent the Association and to make all necessary arrangements.

Acting upon these instructions, the Commission announces that a Conference representing the voluntary teachers' organizations of the allied and associated nations will be held in Cleveland, Ohio, February twenty-fourth to thirtieth, inclusive, under the auspices of the National Education Association of the United States. The Commission has appointed the following committee to represent the National Education Association on this occasion and to make the preliminary arrangements: Frank E. Spaulding, Superintendent of Schools, Cleveland, Chairman; Sarah Louise Arnold, Dean of Simmons College, Boston; William C. Bagley, Teachers College, Columbia University, New York; Mary C. C. Bradford, State Superintendent of Public Instruction, Denver; W. A. Jessup, President Iowa State University, Iowa City; Wm. B. Owen, President Chicago Normal College, Chicago; Josephine Corliss Preston, State Superintendent of Public Instruction and President of the National Education Association, Olympia; George D. Strayer, Teachers College, Columbia University, New York; J. W. Withers, Superintendent of Schools, St. Louis.

THE TEACHER PROBLEM

More than 100,000 teaching positions in the public schools of the United States are either vacant or filled by teachers below standard, and the attendance at normal schools and teacher-training schools has decreased 20 per cent in the last three years. These startling facts are shown by the complete report of an investigation made by the National Education Association.

Letter were sent out by the Association in September to every county and district superintendent in the United States asking for certain definite information. Signed statements were sent in by more than 1,700 superintendents, from every state, representing 238,573 teaching positions. These report an actual shortage of 14,685 teachers, or slightly more than 6 per cent of the teaching positions represented, and 23,006 teachers below standard who have been accepted to fill vacancies, or slightly less than 10 per cent. It is estimated that there are 650,000 teaching positions in the public schools of the United States, and if these figures hold good for the entire country there are 39,000 vacancies and 65,000 teachers below standard.

These same superintendents report that 52,798 teachers dropped out during the past year, a loss of over 22 per cent. On this basis the total number for the entire country would be 143,000. The reports show that the shortage of teachers and the number of teachers below standard are greatest in the rural districts where salaries are lowest and teaching conditions least attractive.

The states in which salaries and standards are highest have the most adequate supply of teachers. California shows a combined shortage and below standard of $3\frac{1}{2}$ per cent; Massachusetts shows $4\frac{1}{2}$ per cent, and Illinois 7 per cent. In at least six of the southern states more than one-third of their schools are reported either without teachers or being taught by teachers below their standards.

Nearly all of the superintendents declare that teachers' salaries have not increased in proportion to the increased cost of living, nor as salaries have in other vocations, and that teachers are continuing to leave the profession for other work.

Reports received by the National Education Association from normal school presidents show that the attendance in these teacher-training institutions has fallen off alarmingly. The total attendance in 78 normal schools and teacher-training schools located in 35 different states for the year 1916 was 33,051. In 1919 the attendance in these same schools had fallen to 26,134. The total number of graduates in these schools in 1916 was 10,295, and in 1919, 8,274. The total number in the graduating classes of 1920 in these 78 schools is 7,119. These figures show a decrease of over 30 per cent in four years in the finished product of these schools.

The presidents of these institutions state that in order to induce promising young men and women to enter the teaching profession and thereby furnish the country an adequate supply of competent, well trained teachers, there must be:

1. Higher salaries for trained teachers.
2. Higher professional standards, excluding the incompetent and unprepared.
3. A more general recognition by the public of the importance of the teaching profession.
4. More liberal appropriations to state normal schools and teacher-training schools in order to pay better salaries in these institutions and furnish better equipment.
5. Extending the courses and raising the standards in the teacher-training schools.

NATIONAL EDUCATION ASSOCIATION,
1400 Massachusetts Avenue N. W.
Washington, D. C.

THE TEACHER OF ENGLISH

TEACHING ENGLISH TO THE FOREIGN BORN

If the teacher could always see the results of her work among the foreign born there would never be the slightest discouragement. One thought conveyed to the mind of the student at the school reaches many more in the home and then in the surrounding neighborhood.

At Manchester (Conn.), for example, where the chamber of commerce has raised \$3,000 and put a director in charge of the Americanization work, many things have been accomplished with the cooperation of the people of the city. Forty home classes have been conducted where enough English has been taught to enable the pupils to do their own marketing, to understand orders given them by their employers, and to read English newspapers.

The director says that one of the most interesting classes was formed in a park populated almost entirely by Polish people who used the language of their former country. The owner of a small store on the tract sought out the Americanization worker and asked that he and his countrymen be taught English. An editor and an insurance man were interested in the class and at the end of the season had sixteen men who could speak and understand English. Moreover, these men, with keen pride in their accomplishment, have taken their lessons home and are now engaged in the task of teaching their wives English.

It is principally a matter of cooperation. The most necessary thing is to start the movement—the interest in it will accumulate rapidly.

T. Q. B.

A REAL OPPORTUNITY FOR PATRIOTISM

A significant item in connection with the steel strike has been lost sight of in the general turmoil. That it was necessary to use seven different languages, and even nine in one city, to communicate with the workers of this country is a decided call for more assistance in bringing to the foreign born residing in

this country a thorough knowledge of the English language.

In every community, however small, there is an opportunity for each person with a knowledge of English to add their tithe by teaching—individual, group, or class—the English that will put a member of the foreign-born legions into a position to grasp the essentials of pure American citizenship.

T. Q. B.

NOTES

A significant trend of the public interest in books is shown by the growing demand for works on the problems of business, a demand that has sprung up almost wholly during the last few years.

“One-fourth part of the morality, rectitude and sense of justice which an audience brings into the theater would, if left outside, make the world over into a paradise,” is one of the settled convictions on theatrical affairs held by Jacinto Benavente, the Spanish playwright.

Plays are made, not for their effect upon a single reader, nor even upon a solitary madman in an otherwise empty auditorium, but for their appeal to a gathering. A closet drama is as much of an absurdity as a closet megaphone.”—*Augustus Thomas*.

Fanny Burney, Jane Austen, Charlotte Bronte, and George Eliot are chosen as the “Great Four” among women writers of fiction, by a contemporary English critic. Which would be *your* four choices?

An examination of this year’s lists of new books reveals two outstanding features: the gradual return of fiction to its pre-war preoccupations, and a great showing, in the non-fiction field, of books dealing strictly with the war itself. These seem-

ingly antipodal tendencies are easily explained. During the war it was impossible for those directly and officially involved in it to tell what they knew about the great conflict. The field was therefore left free for novelists and fiction writers generally. But now that it is possible for Viscount French, Marshal Foch, Philip Gibbs, Julian Corbett, Viscount Jellicoe, H. W. Nevinston, G. M. Trevelyan, von Tirpitz, and many others to write their story of the war without fear of divulging facts that it was safer to leave untold, we have an impressive array of important histories, books that are in their several ways definitive, or that will supply the material for the definitive historian of the future—whenever he comes.

A recent cable from Vice-Governor Yeater of the Philippines to the War Department states that 70 per cent of the inhabitants of the Philippines over ten years old are literate, as shown by a census taken in 1918.

Of the estimated population of 10,500,000, 10,000,000 are civilized Christians, while 500,000 represent the non-Christians or so-called wild tribes. The latter, however, are included in the population, of which 70 per cent are literate.

The percentage of literacy in the Philippines as shown by the census just completed, is almost as high as that of some of the Southern States of the Union, higher than that of Greece, Italy, Portugal, Roumania, and Servia.

The census of 1911 disclosed that there were 752,732 foreign-born people resident in Canada, of whom 148,764 were in Ontario, and 33,131 in the city of Toronto. The same returns stated that 6.51 per cent of the population of Ontario were listed as illiterate. The Public Service Committee has been studying the problem of the native illiterates and foreign born, and has been authorized by the council of the board to inaugurate a "Canadianization" movement, which will not only aim to teach the English language to all native-born illiterates and foreigners but will also educate them in the fundamental principles of government and citizenship, the betterment of their living conditions, and housing, public health, and such other work as will assist in making them more successful and intelligent citizens.

There is much food for reflection in the following humorous squib from one of the New York newspapers:

"Optimists who believe in easy cure-alls have sometimes suggested that the defects of American literature would in great measure disappear if the taking of payment for any work of creative writing were prohibited by law. Undoubtedly a great many authors who are good at marketing novels or plays would turn to marketing real estate, and thereby the field would become somewhat less crowded; but any magazine editor will tell you mournfully that there are several million people in these United States who would go on writing utterly impossible literature despite such a law, for they never get any money for it now. Yet their output makes the editor's table groan and drives him in early middle life to go away madly and start growing oranges in Florida. The money is incidental; what we need is a reading public which is willing to rise up and say that all worthless books and plays are worthless. If they accuse a number of quite meritorious works of being worthless, no great harm will be done; most geniuses can stand unjustifiable obloquy, and the error, if any, should be on the side of sternness."

There are just four requisites to the making of great plays. They are:

1. Be guided by principles and not by mere rules.
2. Write for the *audience*.
3. A true play is the rounded story of a conflict.
4. The necessity for writing that particular play!

There is no particular order of importance or priority among these requisites. You will find all of them in Shakespeare!

In discussing recently the question of whether New York City could be called the literary center of America, William Dean Howells gave it as his opinion that the United States has never had and never will have a literary center in the sense that Paris has always been the literary center of France, and that Athens was the literary center of Greece. Mr. How-

ells asserted that Boston, some years since, "had distinctly a literary atmosphere, which more or less pervaded society; but New York has distinctly nothing of the kind in any pervasive sense. It is a vast mart, and literature is one of the things marketed here; but our good society cares no more for it than some other products bought and sold here; it does not care nearly so much for books as for horses or for stocks; and I suppose it is not unlike the good society of any other metropolis in this."

THOMAS QUINN BEESLEY.

REVIEWS AND NOTICES

Studies in Greek Tragedy, by Louise M. Matthaei. Cambridge: University Press. Pp. 220.

The authoress says in her introduction: "These essays are not bound together by any single thesis which can be stated in so many words; I have simply taken four plays which interested me and tried to show by analyzing them what are the qualities which make the tragic spirit. Though the plays analyzed have been chosen somewhat at haphazard, there are definite general principles which underlie them, and, indeed, every true example of the tragic art."

In this quotation we may see both the faults and the good qualities of the book. Miss Matthaei is prone to generalize too much and on insufficient evidence. Thus she admittedly selects four plays at haphazard and attempts from a study of only these to discover the qualities which make up the tragic spirit. These four tragedies are in no way properly distributed among the authors of Greek tragedy. We have an analysis of the *Prometheus* of Aeschylus, and the *Ion*, *Hippolytus* and *Hecuba* of Euripides. Sophocles is not represented at all in this study, and the *Prometheus* can hardly be called representative of Aeschylus, as it is very different from all the other plays of this author, so much so in fact that its authenticity has been often seriously questioned.

However, if Miss Matthaei had approached every tragedy in the manner that she has these four, we believe that her conclusions would have been the same, for we fear she has studied her material with certain preconceived notions, and is trying to make her material fit in with her ideas. For example, in the introduction we read: "Every true tragedy turns on a conflict, whatever it be, a mere personal rivalry between one man and another, or a conflict on a grander scale, a struggle between opposing principles." Obviously there are some true tragedies which cannot be so defined, and indeed one of Miss Matthaei's own four, the *Ion* of Euripides, can only with difficulty, and with a complete misunderstanding of the play itself, be brought within this definition.

However, the authoress is sincere in her work. She is not

endeavoring to find the means of spinning a theory. She is searching honestly for the true tragic spirit, and in places where she breaks away from her quest and talks about the play as she finds it, she says much that is inspiring and of great help to the reader. As a whole, this work is very stimulating, and after reading the volume one cannot help but approach a tragedy with a mind well awakened to the many tragic struggles possible within it. "Studies in Greek Tragedy" will be found equally as interesting to those who know the masters of Greek tragedy through translation as to the more fortunate ones who know them in the original.

ROY J. DEFERRARI.

Virgil; *Aeneid 7-12, The Minor Poems*, with an English Translation by Rushton Fairclough. Vol. II (Loeb Classical Library). New York: G. P. Putnam's Sons, 1918. Pp. 551.

Cicero; *Letters to Atticus*, with an English Translation by E. O. Winstedt. Vol. III (Loeb Classical Library). New York: G. P. Putnam's Sons, 1918. Pp. 445.

With these two volumes the Classical Library completes two of its most important subjects, the works of Virgil, and Cicero's letters to Atticus.

Professor Fairclough has completed in the former volume a very faithful and yet idiomatic translation of the *Aeneid*. The minor poems of Virgil are handled equally well, and are in nearly every case preceded by a résumé of the principal MSS. and the most important literature concerned. The author has given us a larger number of variant readings and explanatory notes than is usual for this series, but they are all to the point and add much to the usefulness of the work. This volume also contains a careful index to the proper names in the whole set.

The letters of Cicero contained in the present volume begin with one written just after Caesar's final victory over the last of the Pompeian party at Thapsus in April, 46 B. C., and cover three of the last four years of Cicero's life. Herein we get a very intimate picture of Cicero, as he supported now

one member of the triumvirate, now another, and, in fact, any one who to him showed the slightest hope for the reestablishment of the Republic. Each letter is filled with happiness or sadness, according as this fervent Roman patriot saw the prospects of a new republic grow bright or dim. Towards the end of this series of letters we see less of politics. We see Cicero prostrate with grief over the death of his daughter Tullia, and more busily engaged than ever in literary work, in an effort to assuage his grief.

Mr. Winstedt has produced a very readable translation, filled with the spirit of the original.

ROY J. DEFERRARI.

Catechist's Manual, by Roderick MacEachen, D.D. Wheeling, West Virginia; The Catholic Book Company. Pp. 356.

"This manual," says the author, "is intended to furnish detailed matter for every lesson in the first elementary course of Christian doctrine." Besides an introductory lesson on the Lord's Prayer, it contains forty lessons on the chief subjects of religious instruction. Each lesson usually treats one topic and is divided into four sections. For instance, the first lesson treats of "God—Creator of Man," and contains the following divisions: "(1) God made me; (2) God made all the people in the world; (3) God loves us all; (4) I love God above all things." The matter of the lesson is given chiefly in the form of questions. Suggestions as to method are offered in the early lessons, and occasionally the author supplies the answer material in the form of direct address to the children.

The arrangement of the material of instruction is in some respects a departure from the customary. After the Divine Attributes come lessons on the Trinity, Angels, Devils, Heaven, and the Commandments. Then follow Sin, Redemption, the Church, Grace, the Sacraments, and the final chapter is on Judgment. However unusual this order may be, the general method is indeed one which will be of help to catechists, first, because of its abundance of material; secondly, its well-directed questions; and thirdly, its language, which is simplicity itself and well within the comprehension of children.

In these times, when too few teachers have any real method in their religious instruction, such a manual will be a real blessing. It may hasten the day when mere memoriter recitations will no longer be a characteristic of our lessons in religion, but perhaps the best service it will render will be to offer types of good lessons on particular topics which the teacher can study and adopt in accordance with his special needs. All the lessons are such as to offer suggestions in method to any interested teacher.

The recitation in religion, as in any other subject, will necessarily involve the art of questioning to a very high degree. A teacher's preparation of catechetical instruction will be greatly enhanced by a study and classification of the types of questions used in this manual, even if he should not follow in his own work a similar arrangement of material. Two types of questions are conspicuous in the manual, namely, the review and the leading questions, both of which can undoubtedly be used to good effect. The other kinds which appear are presumably serving their definite purposes; they would be more effective, perhaps, in the hands of young teachers if they were classified so that the teacher could see beforehand what their purpose is and thereby judge of their applicability in particular instances.

PATRICK J. MCCORMICK.

General Psychology, by Walter S. Hunter. Chicago: University of Chicago Press, 1919. Pp. xiii+351.

"Psychology is far more than normal adult psychology. Yet many of its readers retain the impression that its chief topic is sensation and space perception. The present book seeks to forestall these misconceptions in the student by presenting a general survey of the science while still stressing the customary side of the subject."

Everyday Science, by William H. Snyder, S. C. B., Principal of the Hollywood High School, Los Angeles. Boston: Allyn Bacon & Co., 1919. Pp. xiv+553.

"Everyday Science was written primarily for eighth and ninth-grade pupils who will never have any further training

in science. The book, therefore, covers a wide field, and does not unduly emphasize any of the special sciences. The subject-matter is chosen, not for the purpose of appealing to any group of special science teachers, but rather with a view to making pupils as intelligent and useful citizens as possible. The book is, first of all, both interesting and simple, and aims not only to furnish a fund of valuable scientific information, but also to arouse scientific curiosity and to encourage further study, both in and out of school."

Plant Production, Part I. Agronomy; Part II. Horticulture, by Ranson A. Moore, Professor of Agronomy, University of Wisconsin, and Charles Halligan, B.S., Professor of Landscape Gardening, Michigan Agricultural College. New York: American Book Co., 1919. Pp. 428.

"This series of agricultural texts is based on the theory that the successful farmer should know the physical and biological forces with which he has to contend; that he should understand the laws under which these forces operate; and that he should acquire some skill in directing them. He should ultimately become able to adjust and correlate these forces so as to bring them all under the orderly operation of economic law. In conformity with the above theory, the series has been made to cover the following fundamental divisions: The science and art of producing agricultural plants; the production, and care of farm animals; the establishment and conservation of soil fertility, with the chemistry of the same in relation to plant and animal production; the proper balance and combination of these three aspects of agricultural production in the business management of the farm."

American Leaders, Book II, by Walter Lefferts, Ph.D. Philadelphia: J. B. Lippincott Co., 1919.

This volume contains sketches of Ely Whitney, Robert Fulton, DeWitt Clinton, the men who made the first railroads, Cyrus McCormick, Morse, Bell, Edison, Lucretia Mott, Harriet

Beecher Stowe, Lincoln, Grant, J. Cooke, Robert E. Lee, Grover Cleveland, William McKinley, Clara Barton, Frances E. Willard, Theodore Roosevelt. That biographical sketches is an excellent way in which to arouse the children's interest in history will readily be granted; but there will not be great unanimity in commending the selections here presented.

Office Training and Standards, by Frank C. McClelland. Chicago: A. W. Shaw Co., 1919. Pp. xviii+283.

The book is well illustrated and full of suggestion and of helpful information.

Model English, Book II. The Qualities of Style, by Francis P. Donnelly, Professor of English, Holy Cross College, Worcester, Mass. Boston: Allyn, Bacon & Co., 1919. Pp. v+301.

La Belgique Triomphante. Ses Luttes, Ses Souffrances—Sa Liberte. Par L'Abbé Joseph Lansimont. Yonkers-on-Hudson: World Book Co., 1919. Pp. xiv+311.

This volume is intended as an elementary French reader. It is simple and interesting. It is provided with a good vocabulary and abundant notes. Each lesson is followed by suitable exercises. The story covers the history of Belgium from the time of the invasion of the Romans to the present day. It gives an account of the famous cities, of notable buildings, and celebrated works of art, as well as brief biographies of some of the more famous Belgians.

Aux Etats-Unis—A French reader for beginners, by Adolphe De Monvert. Boston: Allyn, Bacon & Co., 1919. Pp. viii+265 and 70.

The volume is well illustrated, is provided with good notes and a vocabulary suited to the needs of beginners. The text discusses places and buildings and other objects of interest in the United States.

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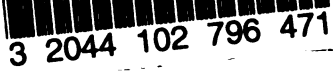
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